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POETRY.

For the Churchman.

These are thy glorious works, Parent of good.
MILTON.

'Tis not enough that we admire the beauties of the earth,
We should remember to extol the Power that gave them birth;
We should confess the Great First Cause, adore him and applaud,
Looking through Nature gladly up, to Nature's glorious God.

O it is easy to enjoy the sunlight and the breeze,
The beauty of the firmament, the grandeur of the seas;
But base Ingratitude all this, without reserve, can do;
We should enjoy the scenes of earth, but be most grateful too.

And sure he best receives their charm, who sees a God employed;
With the profusion of his love, his heart is overjoy'd;
He can behold the stars with hope, can answer to their call,
And say in faith, exultingly, "my Father made them all."

These are *thy* glorious works, O God; no other hand could form
The fair surrounding scenery; no other wield the storm;
The great and marvellous above, the earth and ocean broad,
Proclaim as with a trumpet-voice, their Lord and Maker, God.

'Tis ours to learn the lesson taught, to wonder and adore;
The greatness of the Infinite, to study and explore;
And as his works are 'glorious,' to know and feel their charm;
—To seek the succor and support of the Almighty arm.

O is there one who doubts indeed the sovereignty of Him
Who walks amid the stars, who hears the praise of cherubim?
He does not heed the voice that calls so loudly from the sky;
He stops his ears deceitfully, he turns away his eye.

Go study Nature; note the range of planets, suns, and spheres:
Think of their order, distance, space, and their eternal years;
Then be rebuked for unbelief; by infinite be awed,
And manfully confess the truth, "These are thy works, O God!"

Then shall new light break forth and joy, with rapture on thy soul;
Earth will appear more beautiful, in the Most High's control;
And thou, acknowledging in faith his power and love divine,
Shalt make his goodness and his grace, his love and mercy thine.
S. H. C.

Brooklyn, May 22, 1840.

THE HOLY SPIRIT PRESENT WITH THE CHURCH.

The Holy Ghost is still with us, as well as he was with the apostles. He still is the Church's advocate, now that Christianity is planted, and there is no need of those extraordinary assistances we before spoke of; present still he is with his Church, and ever will be, to all purposes that are needful either for the glory of God, or the preservation of the Church, or the salvation of any man's soul.

Now, though I dare not be nice and particular in giving an account of this matter, yet these four things I dare say we may always expect and promise to ourselves from him, even to the end of the world. I shall be very brief in speaking to them.

First of all, we may be sure that as by his power and influence the Church of Christ was first effectually planted in the world, so he will always take care of that Church, built upon the foundation of Christ and his apostles, shall in all times and ages be continued and preserved: and in order to that, that there shall be always a succession of pastors and ministers in the Church, who shall always teach all necessary, fundamental truths, and be furnished with sufficient powers and abilities for the discharge of their function, viz., for the begetting souls to Jesus Christ; and by the administration of the word and sacraments, putting them into a way of obtaining everlasting salvation. Less than this we cannot suppose to be contained in these promises of Christ, that *the gates of hell shall never prevail against his Church,* Matt. xvi. 18: and *that he,* by his Spirit, *will be with his apostles,* and their successors, *to the end of the world,* chap. xxviii. 20. But then it is to be remembered always, that it doth not follow from hence, either that any particular Church is secure from error, or from other great failings; or that any particular Church shall always continue to be a Church: because a particular Church, or a particular nation, may so reject the guidance of the Holy Spirit, and by their grievous and often repeated transgressions so affront God, as to provoke him at last to give them up, and to *remove their candlestick from them,* as St. John expresses it, Rev. ii. 5. The promise of the perpetual presence or advocateship of the Holy Spirit is only made to the Church of Christ in general, not to any particular Church, or member of that body; and it is only so made to the Church in general, as to import that that Church shall never fail from the earth; but not at all that it shall never fall into errors or corruptions.

Secondly, as the Holy Ghost, for making good the promises of Christ, will take care that there shall always be a Church; (viz., several societies of men agreeing in the common faith under their lawful pastors, wherein so much Christian truth shall be taught as is necessary to salvation;) so the same Spirit will always take care to be present in the ordinances and administrations of the Church, both for the enlightening the understandings of men to receive and embrace all necessary truths, and inclining their wills to practise accordingly. I dare not say of any sort of men in the world that have the essentials of Christianity among them, but that the Holy Spirit is always at hand, by his inward power and virtue, to accompany the outward means which God hath been pleased to bestow or continue amongst them.

Thirdly, I say this further; the Holy Spirit of God never did nor ever will fail to direct and govern the lives and actions of all believers that mean honestly, and heartily devote themselves to the service of Jesus Christ. He will not fail to inspire their minds with good thoughts; to give them grace and strength to resist the temptations of the Devil; to assist them in their prayers and devotions; and whereas they *know not what they should pray for as they ought, to make intercession for them with groanings which cannot be uttered,* Rom. viii. 26; (for which reason chiefly, as some learned men hath conceived, he hath the name of *Paraclete* or *Advocate* given him in Scripture, namely, as the intercessor for the saints; though I am apt to think, with St. Chrysostom, that this text is rather to be understood of the extraordinary gifts of prayer in the first ages;) and to preserve them from all dangerous and destructive errors, to furnish them with sufficient powers to mortify and overcome all their evil habits and corrupt affections; and, finally, if they be compliant with his holy motions, to bring them all at last to the kingdom of heaven. I do not say that they shall be secured against all errors and against all sins; but if they be persons of probity and integrity, such as sincerely desire to know their Master's will and to do it, they shall for ever be kept from all damning errors, and for ever be secured from such snares and temptations to evil practices, as, if they were exposed to, and left to themselves, they could not avoid falling under them.

But, fourthly and lastly, while I am talking of the ordinary grace of God, and the ordinary instances of the Holy Ghost's advocateship in the world; yet I would not exclude out of that account even the extraordinary communications of God's grace and Spirit, when an extraordinary occasion offers itself. When in our days an unusual case happens, that is to say, when a particular Church or a particular person is put under such difficulties, or trials, or temptations, that God Almighty sees they cannot be got over without a greater assistance of his divine power than is ordinarily bestowed; in such a case as this, I say, God will bestow all the assistance that is needful: and that assistance of the Spirit, though it be more than is usual, yet, in our case, comes under the notion of ordinary grace, or the ordinary acts of the Spirit's advocateship. Our Lord Jesus hath purchased the Holy Spirit for his disciples, not only for those of one age, but for all his followers to the world's end; and at the same time that he promised to send the Holy Ghost for the advocate, he promised that he should *abide with us for ever,* as my text hath it. There were indeed greater occasions of his appearing illustriously, visibly, and miraculously, at the beginning of Christianity, than there can be now. But if the same occasions could happen again, he would, without doubt, appear suitably to those occasions; for his power is not shortened; and we may be certain that he will never leave us, nor forsake us, unless we first leave and forsake him. In the mean time, let us not be dismayed at any thing; let us not doubt of his constant support and assistance. Though he do not inspire us to work miracles, or speak languages; yet he will for ever inspire us both to believe aright and to practise aright, if we use our understandings as we ought to do, and do not wilfully depart from the known rules of our duty. And if ever it please God to expose us to extraordinary temptations, his Spirit will then extraordinarily assist us, and we shall as certainly overcome them as if we had been acted in the same way that the apostles and primitive Christians were.—*Archbishop Sharp.*

From "THE OLD PATHS, where is THE GOOD WAY; or The Notes of the Church, in connection with which the Child of the Church is examined concerning Ecclesiastical Principles." By the Rev. J. B. Pratt, M. A., Episcopal Minister, St. James, Cruden.

THE MARKS OF THE TRUE CHURCH.

Q. Good Christian, you no doubt consider it a matter of very great importance to be a member of the Church of Christ?

A. I consider it a matter of the very greatest importance. Our Lord came to re-establish the Church of God in the world, that, through this means, men might be taken out of the kingdom of darkness, brought into the kingdom of righteousness, and trained up for the kingdom of heaven hereafter. It is by being a member of the Church, that I have an opportunity of becoming acquainted with the will of God, and of being supported by the Divine aid; it is thus that I am joined to Christ, as a member to the Head. "I am the Vine," says our Lord, "ye are the branches." Hence I look on my connection with the Church of Christ, as the ground on which my union with the Redeemer, and, consequently, my acceptance with God, and my everlasting happiness, depend. These are matters about which I cannot be unconcerned, matters with which no wise man will dare to trifle.

Q. But there are many Christian communities differing among themselves on various important points, but each professing to be the true Church of Christ. Pray how are you able, in this case, to determine to which of the various communities you ought to give the preference?

A. One man adheres to the community preferred by his father.—Another is a member of that which can claim a high antiquity.—A third prefers that which is countenanced by the State.—And a fourth is willing to attach himself to that which is most fashionable. But none of these are the reasons by which my choice is determined; for, although I admit that I would not rashly, and without cause, abandon the religious community to which my father adhered, yet his adherence is only a proof of his own wisdom or folly, but no indisputable evidence of the truth. Although I admit that antiquity, in matters connected with religion, carries a powerful influence along with it, as nothing in this respect can be wholly correct, which cannot claim the sanction of antiquity; yet this is no good proof of the truth, as error may grow old, and we know that many errors were beginning to appear even in the Apostolic age, still no length of time can change the character of either truth or error. Although I would not, without reason, separate myself from the religious community countenanced by the State, because the State may be the handmaid of the Church, and enable her to pour out her blessings with a more liberal hand; yet the State might support Mohammedism as well as Christianity, and therefore its support cannot be a safe guide to any one in search of the true Church of Christ. And although I would not, without due consideration, withdraw from that community which has the support of the majority of my countrymen, as there probably is some reason why they prefer one ecclesiastical creed to another; yet I know that the truth has rarely been popular, and that in many countries, the great majority are at this very day supporters of error. The countenance, therefore, of the majority, does not operate in determining my choice in this matter; but I am guided to the Church of Christ by the *marks* of truth which the *true Church* invariably exhibits. It is by these, and these only, that my choice is determined.

Q. I am happy to hear that you have discovered marks, by which the true Church may be distinguished; but are you sure that they are such as cannot be mistaken?

A. If, after careful examination, they could be mistaken, they would not be distinct marks, nor could they be of any use in directing my choice. They may indeed be counterfeited, even as Satan can occasionally transform himself into an angel of light; but they can never be so counterfeited, as to render it difficult for any one, who will take the least trouble to investigate the matter, to detect the imposition.

Q. I am most anxious to hear you define these marks which will thus infallibly direct any one to the Church of God, how many Christian communities soever may surround her. Pray what are these *Marks* or *Notes* of the Church?

A. They are few, plain, simple, decisive, such as any one may understand, and any child may remember: viz., 1. *The word of God;* 2. *The means of grace;* and 3. *A regular authorized ministry.*[*] These are the *marks* which distinguish the Church of God. The word of God, as always understood and interpreted by the faithful, must be the only rule of faith and doctrine.[†] The appointed means of grace must be regularly and duly administered; and the ministers themselves must have a commission derived from Christ, empowering them to act in His stead. Where these three marks are clear and distinct, there the Church of God is to be found. Where any of them is changed or counterfeited, there the Church is in error. Where any of them is wanting, there the Church is not.

Q. On what grounds do you found your belief, that these are the marks of the Church of God?

A. We read that our first parents were placed in the garden of Eden, during their state of innocency, and there is reason to suppose, that this was a place of training for higher joys in heaven. The garden of God may therefore be considered as figurative of the Church of God, which is a state or place where men are trained for the society of heaven. While in Paradise, or the Church of God, our first parents were blessed with *Divine instruction,* strengthened by *Divine aid,* and honored with the *Divine Presence.* These were the three things which distinguished man's primary state of probation; the three things on which his happiness chiefly, or rather wholly, depended; the three things by which he was to be prepared for still higher joys, among the hosts surrounding the throne of the Most High. By these things, therefore, a state of happiness is determined. When our first parents transgressed, they were driven from the *Divine Presence,* deprived of the *Divine assistance,* and, as fallen creatures, no longer enjoyed the *Divine instruction.* The absence of these is what produces a state of misery. But through the gracious goodness of God, all that was lost in Adam, was to be redeemed and restored in Christ. The happy state in which Adam was at first placed, was the Kingdom or Church of God. The miserable state into which he was driven, is denominated the world, or kingdom of darkness. The Redeemer came to re-establish the Church or Kingdom of God in the world, and under His banner to conduct mankind to a state where they should once more enjoy all the blessings which Adam had enjoyed. The *will of God* was revealed for man's instruction; the *Divine assistance* was promised through certain appointed means; and the *Divine Presence* was restored through the Redeemer, who is EMMANUEL, God with us. In anticipation of the fulfilment of the great work of redemption, these blessings were conferred on the human race from Adam downwards, and, in consequence of the same glorious work, they will be continued to the latest generation. These three things have, therefore, distinguished the Church of the Living God at all times and in all places. They were clearly to be seen in Eden; they were lost in Adam; they are restored in Christ; and I feel confident, that the word of God, from beginning to end, will confirm this doctrine.

Q. I perceive that you understand the subject; but that I may be more fully acquainted with your belief, I should be glad to hear you enter a little more particularly into this very important matter. Why, then, is the first of these marks necessary to the existence of the Christian Church in purity and perfection?

A. Without the knowledge of the Divine will, it is impossible that the Church of God can be established. The sole intention of the Church is to train its members for heaven, by making them acquainted with the will of God, and teaching them how to honor Him in all things. "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached."[‡] If the Divine instruction were withheld, mortals could not discover how to make this life a preparation for another and a better. They would remain in bondage to Satan, and their actions in this life would fit them for the kingdom of darkness. The habits which are formed here, will determine the place for which we are best fitted hereafter. Without instruction from above, it is easy to say, what the habits of the human race would, in all probability, be; little allied to the manners of heaven, they would fit us only for the society of the wicked.

Q. Why is the second mark necessary?

A. Man is by nature weak, and, it may be said, spiritually dead. "He cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. We have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." The sentence was, "In the day thou eatest thereof thou shalt surely die." When, therefore, Adam ate of the forbidden fruit, and so cast off his allegiance to the Almighty, he suffered the effects of the sentence, and became spiritually dead. Spiritual life could be restored only by the Almighty. But by our blessed Lord's death and resurrection, the penalty of transgression was paid, and the principle of spiritual life restored to the human race. By the resurrection of Jesus Christ we are begotten again unto a lively hope.[*] But it was further necessary, that this life should come to the birth, and be nourished and supported. For these purposes, our Lord graciously instituted means of grace, through which we are buried with Him in His death, and born again to newness of life;[†] and through which spiritual life is nourished and supported in such manner, that the Christian, who has due recourse to them, gradually grows in grace and strength. Hence the necessity of the means of grace being found in the Church of God. Without these, there could be no *lively* members of Christ. It is through the Divine aid that spiritual life is begun in the soul; it is by the same aid that it is born, strengthened, and matured.

Q. What are the principal means of grace which have been instituted for the accomplishment of these important ends?

A. The two Sacraments, of Baptism[‡] and the Supper of the Lord, may be said to be the principal means of grace: the former for beginning, or, correctly speaking, for bringing to the birth the life in the soul, the latter for nourishing and supporting it.

Q. What do you mean by saying, that these are the principal means of grace? are there any other such means?

A. Yes! The word of God, prayer and thanksgiving, the Christian Ministry, and every sacred rite peculiar to the Church in her purest days; in a word, every thing appointed by the Redeemer for leading men to repentance, faith, and obedience, may be said to be means of grace; but all these are included in the obligations connected with the two Sacraments, so that, generally speaking, these may be reckoned the only appointed means of grace, which constitute one of the marks of the Church of God. Correctly speaking, the due and regular celebration of the Eucharist, may be considered as including all that is generally understood by the term, *Divine worship.* In speaking of *the means of grace* as a *mark* of the Church, I therefore understand the sacraments of Baptism and the Supper of the Lord; but in such a sense as to include all things divinely appointed in subordination to them, so as that they, when duly administered and received, may, in subserviency to our Lord's death and resurrection, be effectual in restoring spiritual life, and the image of God in the soul. Whoever views the two Sacraments in their full character, will find that they both have reference to Him, through whom alone life and happiness can be enjoyed. They both direct our attention to what God forbids, teaches, and commands; and, as the commencement [§] and nourishment of spiritual life, embrace all the circumstances in which man stands in need of the Divine assistance and grace; so there are only two Sacraments generally necessary to salvation; but these are so necessary, that where they are not, the Church of God cannot, in the ordinary course of events, ever be established.

Q. Why is the third mark necessary?

A. Because Christ is not merely the only Redeemer of the human race, but also the only Mediator between God and man. Hence, correctly speaking, He is the only *Prophet* that can instruct us in the Divine will; the only *Priest* that can make atonement for us, and dispense to us the riches of God's grace; and the only *King* that can give laws to the Kingdom of Peace, or Church of God. "Without Me," says our Lord, "ye can do nothing." Therefore, none but the Messiah, or one whom He has authorized to act in His stead, can, as a Prophet or Teacher, authoritatively proclaim "peace and good will towards men;"[‖] nor, as a Priest, receive a child of Adam from the outer state in which it is naturally born, into the Church of God, and there administer to it, as the adopted child of God, the bread of life and cup of salvation; nor, as a King or Governor, give laws to the kingdom of righteousness, and take care that all things be done decently and in order. Without a regularly authorized Ministry, there can be no Church.

Q. What do you mean by this? Explain it a little more fully.

A. Adam, when he transgressed the Divine command, was driven out of the Church of God into the outer state of the world, and its gate was guarded by the angel of death; so that man, by his own exertions, could never have laid hold on life, nor forced his way back into the kingdom of the Father. The world, or kingdom of darkness, into which he was driven, means a state where the light of Divine truth shone not; where the Divine grace was not enjoyed; where the Divine authority was not acknowledged; where ignorance prevailed, where wickedness triumphed, where Satan reigned. The Son of God alone had power to take man out of this wretched state, to overcome the angel of death, and so to lead man, under His banner, into the kingdom of righteousness. Hence it is that we ascribe our victory solely to the Redeemer, and believe that it is only under His standard that we can escape death, and find admission into the Father's kingdom; or that when there, we can only by Him be instructed in the knowledge of heavenly truth, or blessed with the means of obtaining the aid of the Holy Spirit, or taught to submit with due reverence to the authority of the Lord of heaven and earth; and hence it is, that during our Lord's absence, no man can act in his stead without his full commission. It is the ambassador for Christ who proclaims the glad tidings of salvation to all nations,[*] and beseeches men to be reconciled to God:[†] who receives the child of Adam into the family of God, and teaches this holy family all things whatsoever that Christ has commanded,[‡] and dispenses to its members the bread of life, and the cup of salvation: and who preserves order and decency in its affairs, by reproving, rebuking, exhorting, and watching in all things; thus making full proof of his ministry.[§] But he does these things, not in his own name, or by his own authority, but in the name of his Master, and by virtue of his commission.—Were he to assume this commission, we have no authority to conclude, that the Prince of Peace would ratify his deeds; and were he to act in his own name, it would be impiously to take on himself the office of the Redeemer; but we know, that there is no salvation in any other name but in that of Jesus only; and whether the carnal mind can understand it or not, the truth is fully established, that without the Son of God, nothing can be done in the Church or Kingdom of God.

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[*] Vide Acts ii. 41, 42; Articles XIX. and XXIII.; Homily for Whit-Sunday, 2d part; and Field's Books of the Church, b. ii.

[†] "The Scripture," saith Vincentius Lirinensis, "is full and sufficient to all purposes; but because of the manifold turnings of heretiques, it is necessary that the line of Prophetical and Apostolical interpretation be drawn down and directed unto us, according to the rule of Ecclesiasticall and Catholique sense." Field, b. iv. c. 14.

[‡] Article XIX.

[*] Vide 1 Pet. i. 3.

[†] Rom. vi. 4.

[‡] Confirmation is not a sacrament, but the seal of Baptism. The baptized child, come of age, ratifies and confirms in its own person what was formerly promised and vowed in its name by those who presented it to be baptized.

[§] Speaking as men, we refer to the day of the birth, as the *commencement* of life; speaking as Christians, we make use of similar language. The *principle* of spiritual life was restored to all men, by the resurrection of Christ; still, "except a man be *born again,* he cannot see the kingdom of God." (St. John iii. 3.)

[‖] Rom. x. 15.

[*] St. Mark, xvi. 15.

[†] 2 Cor. v. 20.

[‡] St. Matt. xxviii. 19, 20.

[§] 2 Tim. iv. 2, &c.

COMMUNICATIONS.

For the Churchman.

LOITERINGS AT LIVERPOOL.

——— Learn here thy stem
And true descent: that, when thou shalt grow fat
And wanton in thy cravings, thou mayest know
That flesh is but the glass which holds the dust
That measures all our time; which also shall
Be crumbled into dust.—*George Herbert.*

The lover of castellated or old Cathedral towns—of hoar antiquity, or curious objects generally met with in such places; will find scanty materials wherewith to indulge his favorite propensity, as there are but few attractions of this nature suitable, or adapted to his peculiar taste, to be found at Liverpool. Yet he may, if he be persevering in the pursuit, discover some quaint morsel of interest, some lingering vestige of remote times, some Elizabethean mansion, or litchen-covered wall; giving a picturesque appearance to the surrounding scene, and reminding him by the softening tints that time, like a vesture, has thrown over it, he is now in the old world, where every gray stone has its story and legend—that he is in a land he has heard and read so much about to excite and gratify his curiosity.

And, furthermore, he may, if he seek diligently, observe some mouldering structure that will remind him of goblin tales, or some gothic tower with its chime of silvery-toned bells, bringing home to his memory "the church-going bell," the breathings of peace and love, together with many blissful and holy associations, hovering like angel forms perpetually before his mind. Beside these things, he may from some elevated height behold the busy quay, and beyond that, the distant village, with its snug cottages embowered among rural uplands, and the purple hills of Wales fading far away into mist and vapor—the river Mersey speckled over with steamboats, or the snowy sail of vessels bound probably for the new world—a world the traveller may be supposed to have just left behind him, and towards which he may perchance at that very moment be wafting his thoughts and aspirations—wistful, solemn, and sacred,—thoughts deep and thrilling, for they are thoughts of his native land!

Many, very many in those vessels, he thinks, are leaving the home of their fathers, the bright hearth and the fond looks of cherished affection, for untried and tempting schemes of wealth and enterprise; and as he gazes after their lessening sails, he forgets for the moment where he i , forgets castle and ruin, and how imperceptibly his fancy has beguiled him away from his present aim, and made him a loiterer on his road. And this reminds us of the purpose upon which we set out, which was to pay a visit to the Liverpool new cemetery.

On our way thither, we looked into sundry churches; none of them, however, remarkable for antiquity or beauty, save St. Nicholas' and St. Luke's. The former is a most venerable piece of antiquity: its old gray walls, coated with hoary litchen, and its lofty stone tower crumbling with age, yet bearing up its fretted tracery becomingly towards the sky.

St. Luke's ranks first, however, in point of architectural beauty. The first stone of this edifice was laid in April, 1811, and it was not consecrated until 1831, having been twenty years in building: quite a long period for its size and workmanship; but they build enduringly in the old world. It is called a successful modern specimen of the pointed or pure Gothic style of the fourteenth century. It is not very florid, however, in its decorations. The tower is 137 feet in height, with octagonal turrets. This fine edifice cost £44,110 sterling, and was erected by the corporation of the city. The windows are ornamented with stained glass, containing the armorial bearings of each member of the common council. The interior is spacious and well designed. The greatest labor and expense appears to have been bestowed upon the chancel, which is extremely rich, yet, withal, chaste and appropriate. The ceiling has a very lofty look, from the absence of galleries, that great deformity introduced in modern churches. Passing out of this building, I strolled on towards St. James' Walk, or Park, (I know not which it is called,) stopping often to view rows of new dwellings just completed, or nearly so. They were generally built in admirable taste, with an eye, seemingly, to the picturesque, and not unsightly heaps of brick and mortar. Indeed, my impressions of Liverpool were highly favorable to the good taste of its inhabitants, and if it be a commercial city, it is also a place where those who have amassed wealth, or are engaged in schemes of aggrandizement, appear to think there are other ennobling propensities engrafted in our natures, that adorn and dignify humanity; and that the end, as well as the means of life, ought to be properly regarded. The name of Roscoe is, we trust for the honor of mankind, but one among the many public-spirited names destined to shed lustre and renown upon the town of Liverpool.

If any fact were wanting to impress the foreigner with the truth of our remarks, let him visit the cemetery to which I am about to direct the reader's attention.

As I entered this secluded and lovely place through a green alley closely planted with trees and shrubbery, startling many a warbling bird, whose quiet sanctuary it is, as well as the dead, I involuntarily exclaimed, beautiful! And think too, gentle reader, this sweet spot was formerly an old stone quarry! What a transformation from an unsightly, forbidding place, to one attractive and soothing to every feeling of the heart and mind—an artificial elysium! Here are graves and flowers. Flowers whose names are associated in our minds with the last sad rites and memories of the dead. Here is the herb rosemary, that mildly-scented flower, which blooms and wafts its fragrance upon the air even in mid-winter,—"a sweet decaying smell," that reminds us of our frail mortality and the last quiet sleep beneath the alder and the yew tree's bough.

Here the pale primrose, the azure harebell, the eglantine, violet, rose, and jasmine, decorate the simple plot of earth—the grave of those loved and mourned by unaffected sorrow. Here the cypress, willow, laurel, myrtle, and other funereal trees and plants, wave gracefully among neat and tasteful tombs. Surely, the arrangement of this cemetery is an evidence of the refinement of the present day, modelled upon the touchingly simple, yet beautiful custom of the olden time, when the graves of departed friends and relatives were strewed with flowers, and the green osier bent over the grassy sod to keep it uninjured after the last tear had been shed upon its evergreens and flowers. Sir Thomas Brown remarks: "That in strewing their tombs, the Romans affected the rose; the Greeks, amaranthus and myrtle; that the funeral pyre consisted of sweet fuel. Cypress, fir, larix, yew, and trees perpetually verdant, lay expressions of their surviving hopes: wherein Christians, which deck their coffins with bays, have found a more elegant emblem. For that tree, seeming dead, will restore itself from the root, and its dry and exuccous leaves resume their verdure again; which, if we mistake not, we have also observed in firs. Whether the planting of yew in church yards holds not its original from ancient funeral rites, or as an emblem of resurrection from its perpetual verdure, may also admit conjecture." Therefore, whether we look upon these plants and flowers—these elegant emblems of life and death—with the eye of a Christian, as indicative of our immortality, or merely with grateful feelings for soothing that melancholy train of associations so apt to mingle with our thoughts of death and the silent land; the ideas suggested to the mind are equally cheering and delightful, equally conducive to calm and pleasant reflections, equally consonant with blended hopes of life and immortality. These flowers and evergreens, together with the appropriate funereal arrangements, attractive and beautiful, spread over the entire space devoted to sepulchre, satisfies the mind; whispering to it, that there is peace here,—silence from the noisy crowd—from the city's din—a spot for quiet meditation. Here the pensive mind may ruminate over the mound where blooms the forget-me-not, daisies, and purple hyacinths, until the sun goes down in golden splendor, and the dubious hues of twilight cast a more solemn repose over the scene from its sombre shadows, prefiguring to his mind the shades of death, yet wafting his thoughts beyond the floating clouds, beyond the starry fretted canopy of the skies, far from all change, from grief and sorrow, even from time itself.

I mused thoughtfully and silently in the centre of this burial-place, this vale of death, whilst those who had once been animated shadows, even like myself, were sleeping around me. Although a living atom, and recognizing no fond endearing name inscribed above all this slumbering multitude, no name of kindred or of friend; yet I felt as if my sympathies were due even here—the sympathies of a brother-form contemplating death's garden!—although it were that of strangers, and of unfamiliar denizens of the tomb! And it awakened in my breast solemn, hushed feelings, by whispering to my heart that here, and within the sacred enclosure of all earth consecrated as *God's field,* (to use the German's expressive term for a cemetery,) all, all are at least one kindred dust!

I do not know when I ever felt a holier or a purer sensation than that which stole over me during this ramble. I felt that I stood upon hallowed ground—hallowed by death and affection's tears. All can say it is good and profitable to come here and meditate—all should retire from it resolving in their minds to discharge the active duties of life to more advantage—to "regard the dead, but to the living, live." To return, however, from digression, to description. In the centre of these grounds are the remains of that eminent statesman, Huskisson. His monument was not long since completed. It is in the form of a Grecian temple. Within may be seen a very fine marble statue of this celebrated man, said to be an excellent likeness. The attitude chosen, is that of dignified repose, and the massy folds of the drapery thrown gracefully over the majestic figure, adds greatly towards preserving this character. It is a very classical and chaste production, and was executed at Rome by Gibson, an English sculptor, and a native of the town of Liverpool. It is truly a beautiful work of art, sustaining well the reputation of this excellent artist. This fine place of statuary appears to great advantage from its peculiar situation. The light falls softly upon it from a lantern dome, a copy after that of Demosthenes, at Athens; and it sheds over the marble a mellow hue, adding additional attractions to the severe simplicity of the sculptor's art.

Conspicuously placed upon the top of an overhanging rock, is a handsome chapel, built after the classic models of Greece. Here the burial service is read. The ground rises around this part of the cemetery in the form of an amphitheatre. The walls being of solid rock, are terraced and pierced for ranges of vaults, and over a considerable portion, the ivy and other creeping plants have spread a green and graceful mantle. A little way off in the distance may be seen rising, stately and proud, splendid piles of new private edifices, built in a very ornamental and elegant style of architecture. These buildings have quite a lordly look when viewed from below, and appear to constitute a part of the picture, (for the whole scene around you looks like nothing else,) reminding the spectator of some of Martin's grand scriptural conceptions of Babylon and Nineveh, with their hanging gardens, groves, and temples, and the imposing scenery of the ancient orientals.

We do not think morbid feelings are engendered from frequenting burial-places, but rather a sober thoughtfulness necessary at times for all to indulge in. Many do come here, doubtless, to muse and ponder, and few, we think, can go away without being better for it. Vacant, unthinking, or frivolous minds, will be the same every where, it is true, be the place or the subject what it may. On such compositions, the most instructive lessons are thrown away. But it is pleasant to know all are not thus callous to the better promptings of the heart, and the still quiet voice of nature and religion. Whatever leads the heart of man upwards, heavenward, is holy, is profitable, be it in the sanctuary or the cemetery; and one of the most striking features of true greatness in lofty minds, has been indicated by a love and a consideration about burial-places. "Plato was buried in the groves of Academus; Sir William Temple gave orders for his heart to be enclosed in a silver casket, and then placed under a sundial, opposite to his library window: Derceennus, one of the kings of Latium, was buried in a thick wood, on the top of a high mountain: Horne Tooke* was buried in his own garden:

JOHN HORNE TOOKE,
late proprietor, now occupier of this spot,
born in 1736, died in ———
Contented and grateful.

How few think of having *contented and grateful* inscribed upon their tombs!

Napoleon Bonaparte often walked to a fountain in the island of St. Helena, and said to his confidential companions, 'If it is destined that I die on this rock, let me be buried in this place,' pointing to some willows near the fountain he so frequently visited." The sedulous care and attention paid towards embellishing the tombs and graves here, is strikingly displayed and in many instances affecting and touching. There is an air of neatness and order about them without affectation, truly beautiful to contemplate; proving it to be the work of much care and sober-mindedness, very characteristic of England.

The inscriptions, generally, are simple and appropriate, for this ought to be the last place for the display of vanity—vanity in the tomb!—how odious, how repulsive, how offensive to the serious gazer's eye! The stone most in use here, is of a warm hue, which offends the eye less than garish white. Birds build their nests, and twitter and carol from leafy groves, or hop over the green sward and flowers or the gravelled lanes and alleys, unmolested, for no mischievous school-boy is permitted to disturb them in this their chosen haunt. During my visit to this spot, I was often regaled with the warble of these stray songsters pouring out their liquid notes in answer to each other from either side of this beautiful burial-place. I sat here contemplating this valley of death until the shadowy tints of twilight began to deepen around me, quite lost in thought—thoughts of death's wide extending monarchy—illimitable and absolute over earth's far spread domain—death, the final conquerer, "that measures all our time" with a despot's unrelenting hand. Bright hopes and sunny prospects fade away at the approach of this stealthy, noiseless king; enveloped in a thick, dark vapor of sickly hues. Yet

"——There are blessed memories joined with death,
Of those who parted peacefully, and words
That cling about our hearts, utterred between
The day and darkness, in life's twilight time."

And methinks this is a pleasant place to revive the grateful memory of the departed, and to recall well-remembered words of kind affection spoken at "life's twilight time," and to whisper them fondly and sadly over the slumbering one's grave, where the tear may mingle with the dew-drop trembling upon the odorous flower, blooming fresh and bright above the ashes of the silent one. It is a spot to abstract one's self from the mundane blandishments of life. I left the grounds through an arched cavern scooped out of the solid rock, by way of ornament, and arrived at the summit of the eminence. Here is the residence of the officiating clergyman, snugly nestled in a grove of luxuriant trees, with a neat, trim garden-plot surrounding it, sprinkled about with vivid clusters of flowers and green shrubbery. It is a most inviting nook, the proper abode of a peaceful, serenely-minded pastor. In the vicinity of the cemetery, indeed skirting it, is St. James' Park, open to the public at all hours. Most beautiful grounds they are, decorated with fine forest trees, green alcoves and alleys intersected with winding paths kept in perfect order. Several groups of ladies accompanied by their children and nurses, were wandering under these leafy canopies, whilst many a fond mother was seated on tasteful rustic garden chairs, enjoying the vagrant freaks of their little ones, busily engaged in childish sports on the velvet-looking lawns. It was a truly pleasing picture of English life, one I felt happy to witness, and I paused at a distance to gaze upon this animated scene of domestic happiness for some time, and then walked away to another quarter of the town.

D.

* Almost the last act of Horne Tooke's life, was to cause a vault to be made in his garden, surmounted by a slab of black marble, for which he wrote the following inscription, and ordered it to be engraved, with directions that his executor should fill up the blank:

For the Churchman.

Mr. Editor,—At the present time, when our missionaries are in the East, and laboring in conjunction with the missionaries of "other evangelical denominations," for the conversion of the members of the Greek Church, the following extract from an article in the British Magazine will be read with interest by those who desire information as to the intelligence of the members of that Church. The article is a review of a journal by a Missionary named Wilson, of the London Missionary Society. These gentlemen are often mentioned in the letters of our missionaries as their associates and friends.

F. M.

Mr. W. relates the following as part of a dialogue between him and a Greek landowner of Cephalonia, (p. 537,)—"Who are you?" Mr. Wilson: "An ecclesiastic." "Of what rank?" "A kind of protopapas. *I have always found some perplexity in meeting this question.* The fact is, I am a New Testament bishop."

[The editor is glad to have his own attention and that of his readers called to this work. The dialogue from which this extract is made, is so curious that more of it must be given. It proceeds thus:

"*G.* Whence come you,—and where are you going?

M. From Malta to Greece.

G. What for?

M. To circulate the Holy Bible, to spread the knowledge of Jesus Christ, and to do good in any way to the souls and bodies of the Greeks. But, who are *you?*

G. A landowner in Cephalonia; and behold here my steward. Are you sent by government?

M. No; by a benevolent committee, who pity the sinful state of man, who wish all to possess the Holy Scriptures, and come to a saving knowledge of the Gospel.

G. Are *you English priests* paid by your government?

M. I am paid by our committee.

G. Is your salary generous?

M. As much as I wish: though not very much.

G. Can you marry if you like?

M. Yes; the word of God allows it, 1 Tim. iii. 1—5.

G. So can *our priests;* but only once. Can you marry often?

M. As often as we please.

G. Can you marry a Turk or a Jew?

M. The Law does not restrain us; but it would be extremely scandalous, and a prudent man will not do it.

G. Can you have many wives at once?

M. No; God says a BISHOP must be the husband of one wife."

The point to be most observed in regard to this document is, that the author speaks of it as an "extract from a communication which I made from Cephalonia to the Secretary of the *London Missionary Society.*" This looks as if it was an official communication, and naturally leads one to inquire, whether the Society approved of their agent's giving himself out for *an English bishop*, or whether they reprimanded or dismissed him. The circumstances of the case preclude any evasive cant about "New Testament bishops." Mr. Wilson was not talking to Hottentots or New Zealanders, who would either not understand him at all, or else understand him to mean something more or less like what he said. He was dealing with people who knew what was meant by bishops, priests and deacons, who supposed themselves to have "New Testament bishops," and who had some notion of English affairs. There is something very grievous, though at the same time somewhat ludicrous, in the idea of a man, obviously uneducated, and even unable to spell his own language, figuring away as an English bishop, and setting to work to reform the Greek Church.

"I think it was the same day that the bishop, when we were discussing the expediency of improvements in the Church of Greece,—in her doctrines, her discipline, her mode of singing, told me of certain changes in contemplation, and sang me an air on the old, with another on the new system. This new system was in the press, and I saw some of the sheets. Though I felt the condescension of *this simple bishop*, yet I honestly expressed to him my painful impression, that his country had changed rather the character than the airs."—p. 301.

The account of a little matter which (in dissenting phraseology) "transpired" at Malta, gives another very amusing peep at the New Testament bishop's way of going on:

"Finding our mission-house too small for the printing and binding establishment, I entered on treaty for one belonging to a native nobleman, the Marquis Testaferrata. It is the custom in Malta to sign a contract, drawn up by a notary public. I found the first article worded thus: 'No religion whatever shall be taught in the house, contrary to the holy catholic and apostolic faith.' 'Marquis,' said I, 'to that article I will by no means consent.' 'Then, sir, we have not understood each other.' 'Sir, *I am in this island as an humble representative of the Protestant Church*, and cannot admit the existence of a public document containing such a precedent, a humiliating article, that may be cited on other similar occasions.' 'Did you not consent to this?' 'Yes, but not that it should appear in our contract. The cause of the Bible is that of God and of truth; and I cannot consent thus to humble it. My word is enough—a promise is equal to an oath.' The article was expunged. This conversation transpired between the marquis and myself when *alone*.

"At the notary's arose another difficulty. This gentleman proceeded to read the contract prior to signing. I then found that, after enumerating all the pompous titles of my landlord, he announced me as simply 'Signor Wilson.' 'Pray stop, Mr. Notary,' I said, 'in the rough draft you have copied from, I am written *the Rev.* Mr. Wilson; why is my *official* designation left out?' 'Sir, I will not write it.' 'What is your reason?' 'I am not at liberty to state it.' 'This document is a public one; I must have my *official* name.' 'If you insist upon the title, my labor is lost, and the affair ends at once.' 'Pray, is your difficulty legal or personal?' 'It is personal.' 'Then, sir, I wish you a good day.'

"Taking my hat, I quitted the office, but had scarcely turned into the next street when the Marquis overtook me. 'Sir,' said he, 'you need not boggle at a title.' 'My dear Marquis, the insult is not to me alone, or to *the Church I represent*, but to yourself, too,'" &c.—p. 175.

The marquis probably did not know how to behave to an English bishop. At all events, a Greek bishop knew better. It would seem as if this prelate presided over a see called Athens,—not the place of which one used to hear at school, but a hitherto unknown episcopate in the Peloponnesus—unless we suspect, what can hardly be suspected of a gentleman who quotes "Thucidides," and who may therefore be supposed to have heard his name, though he might not know how to spell it. And yet the previous statement about the birth-place of Themistocles goes a good way to support such a suspicion. Our present business, however, is with the "pre-arranged" interview between the bishops:

"On the second or third day after reaching Athens, I paid a pre-arranged visit to Taliandiou Neophytos, bishop of the city. This was a tall, intelligent man, of polite manners, and of noble presence. He received me with great courtesy, and seated me on the divan next himself, with many of his clergy around us. Soon after my entrance, pipes were brought and handed to several. They were the best I had yet seen in Peloponnesus. The bowl was red *terra cotta*, the stick apparently of cherry tree, and the mouth of amber, variegated as usual with circles of agate, or other stones more precious."—p. 425.

It is somewhat tantalizing to hear that "after much, very much, most interesting intercourse," these prelates separated "with mutual good feeling, and with some arrangements for the spiritual good of Greece," without being informed more particularly what those arrangements were; but it is right that the bench should have their secrets. One gets a glimpse, however, here and there, and the Protopapas does not scruple to be more explicit as to what was said by some of the inferior clergy:

"To a remark of mine that it is cruel and unwise to immure the female in the gynæceum, and that to follow the gnostic and monastic whims about the piacular virtue and wonderful morality of frequent and excessive fasting, is equally antagonist both to Scripture and to sound common sense; I think it was one of the priests who nobly replied, 'Yes, sir, we must now sweep away all such rubbish, and all our old superstitions.' Noble sentiment! Heaven speed the plough!"—p. 342.

Considering all these circumstances, it is worth while to notice this prelate's politics. The following extract may suggest some idea:

"Short was the reign of France in Malta! Better, in some respects, had it been longer; for that great people are not in the habit of currying favor by pretending to venerate the most deleterious superstitions by cashiering brave officers, whose conscientious scruples forbid their uniting in idolatrous rites, or by compelling a whole suite of staff officers to change their steel for a taper, their martial step for that of a monkish procession, to brandish a flambeau instead of a sword, to wear, I had almost said, the gown of the effeminate [*sic*] Sardanapalus, instead of the more fitting accoutrements of a soldier. The successors of the French do all this, except the last, both in Malta and the Ionian isles. The successors of the French are the English."—p. 18.

Now, though one cannot read the book without laughing, it is really a very serious and very lamentable thing to consider that the unfortunate author has been, by his own account, ranging up and down among the clergy and members of the Greek Church *as an English bishop;* and it is a matter of much interest to know *how far this was really understood and sanctioned by the* LONDON MISSIONARY SOCIETY.

For the Churchman.

"SPIRIT OF MISSIONS, JUNE, 1840."

Mr. Editor,—Every Churchman will read this last number of our Missionary Magazine with great interest. He will see that the Foreign Missionary Committee and its agent are themselves beginning to embrace sound views. It seems, during his travels, Mr. Southgate had the pleasure to meet the patriarch of the Syrian Church at Mardin—he gave "him a cordial invitation and expressed his desire to maintain a *friendly intercourse* with the authorities of our Church." It is upon the strength of this very Christianlike reception that Mr. S. is directed at once "to commence a *mission* there." Mr. S. is charged to keep steadily in view "the *unity* of the Church;" "in all that pertains to the ministerial function, he is carefully to consider the right of those who bear rule." From these extracts from *Rev. Mr. Vaughan's instructions*, and especially from Bishop Griswold's letter to Mr. Southgate, an extract from *which you have published in the Churchman*, and the whole of which I would wish had been published in the accredited Missionary organ of the Church, we learn, that the plan of sending Missionaries, as such, to the members of the Greek Church is abandoned, and that it is now proposed that the clergymen of our Church who reside at Constantinople, at Mardin, and at other places in the East, are then to maintain a *friendly* intercourse with the Eastern churches, and are hereafter to do nothing in opposition to the will of the Bishops of the churches where they reside. To this arrangement there can be no possible objection, if the Church *have such a superabundant supply of means as to be able, in justice to the calls and wants and necessities of her own most destitute, and in many instances, suffering Missionaries at home.* There is one statement in Mr. Vaughan's instructions which I am at a loss to reconcile with the facts as they have been communicated to former numbers of this periodical. He thus writes to Mr. S.: "Your own principles as a Churchman, *the constant example of the missionaries of our Church, the instructions uniformly given to them* and those which you receive from its senior Bishop, recognize the churches to which you go, as part of the Church Catholic." Does the secretary forget the protest of the Greek Bishops against primary interference? I did not read in that, any exception in favor of our Episcopal missionaries. Does he forget the facts in regard to the last school established in Crete, *in direct opposition to the remonstrance of the Bishop?* Does he forget that there never has been the least expression of approbation of the schools in Athens on behalf of the Bishop of that Diocese, and that we have no evidence that he has ever been consulted as to either the establishment or continuance of that mission, or rather school? How then can it be that the "*constant example* of our missionaries has been to recognize the Greek Church as a part of the Catholic Church?" If this has not been done *heretofore*, I rejoice that it is to be done *hereafter*. I consider this a great point gained. If these instructions be faithfully followed, "the more the work unfolds, the more it will be appreciated through our communion."

Z.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Sunday, June 7th.

Whit-Sunday.

The stupendous event this day celebrated must be well known to the reader. It afforded the means for the first establishment of the Church. It was the commencement of that divine interposition which is to secure for the Church universal prevalence in this world, and triumphant glory in the next. It was a manifestation of that Divine illumination and grace which are necessary to make the members of the Church faithful to her here, and meet to partake of her glories hereafter.

The effusion of the Spirit on the day of Pentecost, afforded the means for the first establishment of the Church.

When we consider the circumstances under which Christianity had its commencement in the world—that its Founder was a Man of humble birth and station, and His immediate aids men of low and despised ranks in life, and wanting all the ordinary means of influence in society—that the religion they preached opposed the prejudices, the favorite habits, the wishes, the political views, and the intellectual and spiritual pride, of both Gentiles and Jews—that they were all hunted with cruel persecution, and all but one put to cruel deaths—that neither they, nor their followers for several hundred years, used any forcible means to propagate their cause: when we consider these circumstances, for the truth of which we have abundant testimony besides that of Christians themselves, sound reason at once comes to the conclusion that this religion could not have made its way in the world without supernatural aid.

The event this day celebrated manifests the vouchsafing of that aid. It was the fulfilment of Christ's promise to His disciples to send them the Holy Ghost for their direction and support. His influences were at once experienced in communicating to the Apostles supernatural knowledge, zeal, courage and perseverance, and ability to exercise supernatural powers. These were obviously required by the work in which they were to be employed, and the only means that could be expected to carry it to a successful issue.

Let the candid objector to Christianity, who is not an atheist, tax his ingenuity to the utmost to account for the establishment of that religion, under the well known circumstances of the case, upon any principle of *ordinary* operation. Then let there be laid before him the plain statement of the event declared to have transpired, as on this day, furnishing *extraordinary* means, vouchsafed by a *special* dispensation, and overruled by a *special* control, of Divine Providence. Let him, in the exercise of the reason by which he professes to be guided, seek an answer to the question, which of these is the most probable account of the establishment and prevalence of Christianity, considering the ordinary means of its advancement in the world which it possessed, and the fact of its progress having been checked by oft-occurring persecutions for three hundred years?

True philosophy will always seek an adequate cause for a known effect. How then can it evade an acknowledgment of the supernatural means claimed by Christianity as having been exerted in its establishment?

Sound reason having thus had its demands fully satisfied, the holier principle of Christian faith dwells with devout gratitude on the event of this day as the honored instrument of God's providence and grace in securing glorious success to the propagation of that religion which gives to man his only true guidance, consolation, and joy in life, and his only hope of happiness after death.

Monday, June 8th

Monday in Whitsun-Week.

The Christian's celebration of this holy season, should also bring to mind the event it commemorates, as having exhibited that Divine interposition which is to secure the universal prevalence of the Church here, and its triumphant glory hereafter.

It was the Saviour's gracious promise that He would be "with" His Church "always, even unto the end of the world." (St. Matthew 28: 20.) And that His presence, by His Holy Spirit, is essential to preserve the purity, unity, and perpetuity of the Church, is too obviously revealed on every page of the New Testament to need illustration. That the fulfilment of the divine promises for the enlargement of the Church, until it becomes *the joy of the whole earth*, is to be effected through the same influence, is equally evident.

Extraordinary, then, and peculiarly adapted to the then existing necessities, as may have been the signal interposition of divine grace now commemorated, it must be regarded as an earnest of those constant gifts of the Spirit, which, adapted to the various exigencies of the Church, are to preserve and nourish her to the end of time, and to enlarge her borders until they are co-extensive with the earth itself.

These operations of the Spirit, however, are made to partake of that general character of the divine dispensations whereby they are conformed to the nature and condition of man, and made compatible with his moral agency. They are, therefore, vouchsafed or withheld, as he improves or neglects them. As far as ordinary means are insufficient to remedy the evils which the indifference or wickedness of man can bring upon the Church, there has been a remarkable interposition of divine presence and control. This has appeared in the preservation, through the grossest corruptions of the Church, of the Holy Scriptures, and the divinely constituted ministry. The loss of neither of these could be supplied by any ordinary means. An *extraordinary* divine interposition would be necessary to restore them. Corruptions in doctrine and manners, superstition in rites and ceremonies, and similar departures from the integrity of evangelical religion, are susceptible of remedy through the ordinary blessing of God on human zeal and piety. But an immediate supernatural communication from God to man, such as first vouchsafed them, would be necessary to the restoration, if lost, of the Holy Scriptures and the Christian ministry.

Notwithstanding, therefore, the extent to which the unsanctified tempers and affections of the members of the Church have been allowed to go in producing *ordinarily remediable* corruptions, the Christian delights to see, in the preservation of the Scriptures and the ministry, and the existence, in every age, of more or fewer in whom the pure principles of the Gospel appear to have been operative, evidence of the fulfilment of the Saviour's promise, in His presence by his Holy Spirit. This encourages his faith in the continuance and universal prevalence of the effects of that gracious promise, in bringing all who profess the Christian name into the *one religion* of the Scriptures, and humble and devout waiting on the *one ministry* which Christ commissioned, and has mercifully preserved; in the enlargement of the Church, thus purified and consolidated, until it cover the earth as the waters cover the sea; in its continuance to the end of time; and its advancement then to the eternal glories of its triumphant state in heaven.

Bearing in mind the fundamental truth that the promotion of the most stupendous designs of Providence is to be effected through the instrumentality of means, and that man, as a moral agent, is made the instrument in the execution of God's purposes towards him, the Christian finds both satisfaction and edification in reflecting that *he* may be one by whom will be effected God's glorious and comprehensive plans of grace and mercy to His Church. His faith will be rendered more lively, his devotion more ardent, and his exertions more uniform and zealous, by his humble desire to do what God may enable him to do in so great and gracious a work. To disseminate the genuine principles of the Gospel—to preserve the primitive integrity and purity of the Church, bring men to a knowledge of it, and afford them the means of being united to it—and to aid that Church in the great work for which it was established, the promoting of Christian knowledge and piety, are objects to which, in the station, and according to the means which Providence has allotted to him, he will cheerfully devote his time, his wealth, and his services.

The same spirit which, on the day of Pentecost, afforded the supernatural means requisite for the *first establishment*, ever waits to supply the willing and zealous promoters of the cause with those which will be effectual to the *continuance* and *enlargement*, of the Church. A miraculous effusion should not indeed be again expected. But if her members would faithfully and devoutly contribute what they might to her efficiency in spreading the Gospel, the accompanying measure of divine grace, ever proportioned to the zeal and exertion of the moral agents by which it operates, might be humbly hoped to present a spectacle, which, compared with the progress that great work is now making, would appear almost like the renewal of the rushing mighty wind, and the cloven tongues of fire. If those who love the Lord, and the Church for which He shed His blood, and to which He gives His Spirit, would faithfully pray and strive for this glorious consummation, Zion would soon become the joy of the whole earth; "the righteousness thereof" would "go forth as brightness, and the salvation thereof as a lamp that burneth. The Gentiles" would soon all "see" its "righteousness, and all kings" its "glory." (Isaiah 62: 1, 2.)

Tuesday June 9th.

Tuesday in Whitsun-Week.

All efforts to be instrumental in perpetuating and enlarging the Church first established through the miraculous influences of the Holy Spirit, must, if we would entertain a reasonable hope of their success, be connected with the improvement of those influences which are necessary to that personal piety of her members on which her welfare so essentially depends.

That "the sons of God" are they who "are led by the Spirit of God," (Romans 8: 14,) that to "walk in the Spirit" is the only way to avoid "the lust of the flesh," (Galations 5: 16) that "the renewing of the Holy Ghost" is a qualification for salvation, (Titus 3: 5,) and that religious and moral duty is "the fruit of the Spirit," (Galatians 5: 22. Ephesians 5: 9,) are positions of the New Testament founded on the cardinal truth that in order to piety in thought, word, or deed, the heart of man must be under the influence of the Divine Spirit of grace.

What observation and experience teach of the frail, feeble, and corrupt state of man's heart by nature, shows the accordance of this doctrine with right reason. Unfortunately, however, the pride of man, by efforts at too nice explanation, has involved it in fictitious difficulties. It is said to infringe upon human free-agency and accountability, and is therefore laid aside as irrational and unnatural. On the other hand, while the same consequence is virtually admitted, the doctrine in question is retained, to the sacrifice, at least by fair inference, of man's agency and accountability.

Both these mistakes grow out of erroneous views of that branch of the subject which relates to *preventing grace*, or that particular spiritual influence which, *going before** any act of man's own mind, is necessary to incline the heart to good, and enable a man to commence the religious life. This, being thought inconsistent with man's capability of acting for himself, is rejected by some, on that ground; while it is retained by others *as thus inconsistent*, and consequently to the denial of the ability of any to attain to holiness until there be exerted upon them an irresistible influence of divine grace. Correct ideas of the Gospel doctrine of the aids of the Holy Ghost, will show the truth to lie between these extremes.

Most obvious, on the whole face of Scripture, is the recognizing by the Almighty, in the dispensations of His grace, of the moral agency which He has given to man. Any system built upon other principles must be unscriptural, and therefore untrue.

Man abused his moral agency to the wilful incurring of that loss of his primitive purity and innocence, and their high privileges, which is denominated the fall. Thus, by renouncing his allegiance to God, he forfeited that illumination, guidance, and aid of divine grace, whereby he was enabled to preserve his innocence; and having yielded to the temptation of the devil, he subjected himself to that counter-influence of this spirit of darkness, the only tendency of which is to involve the heart and life in sin, and bring on its dreadful consequences in time and through eternity. For his relief the gracious plan of redemption was formed. This restores to him so much of the influence of the Spirit of God as makes him again a moral agent, and enables him to direct his moral agency to the choosing of the good, and refusing of the evil. The proof of this is found in two clearly established points of Scripture doctrine. The first is, that *all men* were redeemed by Jesus Christ, and are consequently called on—which they would not be if they had not ability—to believe, repent, and obey. The second point is, that all good in thought, word, or deed, is the effect of the Holy Spirit's influences on the hearts of moral agents. Any system which contradicts or neutralizes either of these positions, cannot be evangelical in its character.

Confirmation of this Scripture view is found in the conscience of every candid and reflecting person. Who can say that he is constrained to sin—that his offences are not *wilful*—that they are of *necessity*, not of *guilt?* What sinner is there so hardened as never to have a wish to be better—never to have relentings towards holiness—never to intend to reform? These being good emotions, can come from no other source than the influences of the Holy Spirit, restored to fallen man, by virtue of his redemption. They are calls of the Spirit, which man has ability given him to obey—gracious workings of the Spirit, which he can improve.

Such operations of the Holy Ghost are variously manifested: sometimes a dispensation of Divine Providence, sometimes a passage of Scripture, sometimes a striking religious solemnity, sometimes the preaching of the word, is made their medium. It rests with men to stir up the gift that is in them, by improving these calls to the proper direction of their moral agency.

Thus without the grace of God we can do nothing. By that grace, given through Jesus Christ to all, all *may*, but none *must irresistibly*, commence the work of their salvation. For its *prosecution* there are appointed various means whereby is to be obtained and increased that *furthering grace* which is thereunto essential. Whoever faithfully seeks this, humbly depends upon it, and diligently improves it, will be led by the Spirit of God. Following His holy direction and guidance, he will be enabled to go on unto perfection, be preserved unto the coming of our Lord Jesus Christ, and rendered meet for inheritance with the saints in light.

The Divine Spirit, whose influences are thus necessary for the proper and successful direction of our moral agency, vouchsafes them in various ways and measures. The ordinary mode is through union and communion with the Church, devout attendance on the ministrations of its priesthood, holy reading, meditation, and devotion, and care for the consistent regulation of the heart and life. The ordinary measure is a gradual increase from the first movement of the heart towards goodness, proportioned, to the subject's improvement, until he attains to the measure of the fulness of the stature of Christ. There may be, indeed, and doubtless there often has been, a vouchsafing of these influences in other than this ordinary mode and measure; but the Scriptures do not justify us in expecting or depending upon this; and it deserves to be most seriously considered whether what often passes for the imparting of the Spirit's influences in independence of the ordinary means, is not rather the operation of causes and appliances at variance with the divine precept, *let all things be done decently and in order.*

Finally. The only sufficient evidence that can be afforded to others, the only one that should satisfy ourselves, and are indeed that should perfectly satisfy us, that we are led by the Spirit of God, is the manifestation of the fruits of the Spirit in our hearts and lives—in the humility, sincerity and fidelity—the kindness, meekness, and benevolence—the devout reception of Gospel truths, and observance of Gospel precepts and requirements, which make up the character of the true Christian. If these be in us, and abound, we may rest gratefully assured that the Holy Ghost has renewed our hearts, and is carrying us forward in the way that leadeth unto life.

Wednesday, June 10th; Friday, 12th; Saturday, 13th.

Ember Days.

The observations and reflections designed for these days, are necessarily postponed until the occurrence of those in September.

Thursday, June 11th.

St. Barnabas the Apostle.

This saint, though dignified with the title of Apostle, and therefore holding the apostolic office in the Church, was not one of the twelve. He is supposed to have been originally one of the seventy.

The first mention we have of him in Scripture refers to his having acceded to the measure adopted by the early Christians of having all their goods in common, by the sale of his lands, and placing the proceeds at the disposal of the apostolic college. (Acts 4: 36, 37.)

This measure is not to be regarded as one of Christian obligation, but merely one of mutual agreement, to which none were bound who did not voluntarily assent to it. This is the evident meaning of St. Peter's remonstrance with Ananias, Acts 5: 4. The Apostle clearly declares that his guilt consisted, not in withholding a part of the value of his estate from the common stock—for he acknowledges it to have been *his own*, and entirely in *his own power*—but in pretending that he had given all, when he had kept back a part.

From this pious devotion of their substance to the common good, however, although an act not necessarily binding on the first Christians, nor consequently on their successors, we may learn a valuable lesson. The spirit which dictated it is that spirit of love to God and regard for our fellow members of the body of Christ, which should lead all who profess the Christian name to devote a generous portion of their worldly substance to works of piety and charity. If this is done with truly evangelical affection, it may be surely trusted to be a means of the divine blessing on property thus consecrated to the carrying out of the purposes of divine mercy and benevolence.

DIES SANCTUS.

(*To be continued.*)

* The proper meaning of the word preventing.

THE CHURCHMAN.

SATURDAY, JUNE 6, 1840.

MARYLAND.—A clergyman who was present at the Convention which was held last week in Maryland, sends us the following account of its proceedings:

"BALTIMORE, May 28, 1840.

"*My dear Brother,*—I know not whether (when the Seminary is considered) you will hail it as good or evil tidings—but so it is: Dr. Whittingham is Bishop elect of Maryland—and the event itself is scarcely more gratifying than the manner and spirit in which it was brought about.

"There not being a full attendance of the members on yesterday, it was agreed that Convention defer its organization till this morning. After divine service, at 9 o'clock, appropriate to Ascension Day, Dr. Wyatt was elected chairman; and it was very soon proposed that they should proceed to the election of a Bishop. On motion of Dr. Henshaw, it was agreed that the nomination of a candidate be referred to a committee consisting of four clergymen and four laymen. When the committee returned from the vestry-room, after conference of perhaps an hour, you can scarcely imagine the breathless anxiety that pervaded the whole assembly, as well the members of Convention as the crowd of ladies who occupied the spacious galleries of St. Paul's. Every one was in suspense as to the result. The only question to which all perhaps without exception were expecting an answer, was, "Who are to be the two opposing candidates?" You may imagine then the delightful surprise which manifested itself on almost every countenance when Dr. Henshaw, the chairman, announced the nomination of Dr. Whittingham by the unanimous voice of the committee. "What can this mean? The committee must have information touching the only ground of objection to Dr. W. which is perfectly satisfactory to their minds. What can it be? Let us adjourn, said some, that by private conversation we may learn its nature." Upon this Dr. Henshaw arose and stated circumstantially the considerations which had produced unanimity in the committee. As soon as he had taken his seat, Dr. Johns, with a promptitude and earnestness that did him honor, declared that he was perfectly satisfied, and proposed that they should go forthwith into the election. They did so, and the result was—of the clergy, 50 for Dr. W., 2 for ———, and 5 blanks. Of the laity, there were for Dr. W. 57, 2 scattering, and 5 blanks. Never did I utter a more hearty "thank God" than upon the annunciation of this result. The diocese of Maryland is again a united diocese, and the anxious sympathies of the Church at large are now relieved. Truly God is good to Israel. How discernible is his hand in the transaction! Let us praise him for he great and well-timed wonders that he doeth for our Zion. All seem gratified. After the election, the Church appeared to be the house of brotherly love. "Thank God, we have a bishop!" was the involuntary exclamation from many a lip. Indeed, I have been delighted to find that the protracted contest, thus happily closed, had given rise to little or no personal ill feeling at any time. This is greatly to the credit of all concerned, as is the fact also, that in three previous instances they had concurred in the election of a bishop, and by a majority larger, I believe, than is required in any other diocese. But my paper is out, and I must stop. Have we not, as a Church, abundant reason to bless God and take courage? Yours very affectionately."

In the space of less than five minutes, says the Natchez Gazette, our once beautiful city has been turned into a frightful scene of desolation and ruin. The same paper informs us that the pecuniary loss is estimated at more than *five millions* of dollars. Such facts give a force to the following appeal, to which words can add nothing.

NATCHEZ, 12th May, 1840.

Rev. and Dear Sir:—Perhaps before this reaches you, you will have heard of the terrible calamity which has befallen Natchez. On Thursday last, the 7th inst., a fearful hurricane swept over our city, converting many habitations into heaps of ruins, and leaving very few without some marks of its desolating power. It has been supposed that about three hundred persons perished in consequence, but the number of lives destroyed cannot be calculated with certainty; the loss of property is estimated at between four and five millions of dollars. Our churches have not escaped the general ravages of the tempest. The Episcopal Church has been injured to the amount of about $2,500; this beautiful edifice had recently been repaired and remodelled, and was consecrated on Easter Sunday, by Rt. Rev. Bishop Polk; the cost of the improvements is about $24,000, of which $21,000 have been paid, leaving a balance due of $3,000. This sum we had expected to raise from subscriptions not yet collected, and from the surplus from rents. But a considerable portion of these claims will be regarded as cancelled by the universal distress occasioned by the storm; to repair the injury accruing from the storm, will cost about $2,500, which, added to the debt already due, will make the indebtedness of the Church $5,500. In ordinary seasons, this would be regarded by us as a very trivial amount; but complicated as is the present calamity, with the conflagration which has befallen us within the last twelvemonth, with a most deranged condition of the currency, and with the commercial embarrassments and distress, which, existing as it does throughout the Union, is felt with peculiar severity in this southern region, we feel ourselves under the necessity of appealing to the liberalities of our Episcopal brethren abroad, and trust, that in view of the very disastrous circumstances by which we are surrounded, we shall not appeal in vain.

Trinity Church, in this city, has recently received, we trust, a decided impulse. The enlargement of the church edifice has had the effect of very considerably increasing the congregation. Sixteen persons were confirmed at the late Episcopal visitation, and in view of the interesting state of things which we hope exists in the parish, it were a subject of deep lamentation if the cause of the Church here should receive a check, and be thrown back; may we not hope that our friends abroad will aid us in our endeavors to avert an evil so greatly to be deprecated, and that they will unite with us in earnest prayers to Heaven, that the dreadful visitation under which we are now called to humble ourselves, may not be in vain, but may be made the instrument of engaging multitudes to break off their sins by righteousness, and to avouch the Lord to be their God? May I beg of you, Rev. and dear sir, to bring this subject before the Churchmen of New York in such form and manner as you may judge to be most expedient, and to have some one appointed for receiving any contributions which may be made on behalf of the object, subject to the order of Ayres P. Merrill, Esq., of this city.

Your friend and brother in the Gospel,

David C. Page,

Rector of Trinity Church, Natchez, Mississippi.

P. S. It ought to have been stated above, that those persons in our community who otherwise might have been relied on to assist the Church in this extremity, have been laid under contributions for the relief of the suffering poor.

Episcopal Visitation.—The Bishop's appointments for visitation have been altered by additional appointments for *Otego* and *Delhi*; by a change of time for *Glens Falls, Hampton, St. Andrew's Church, New York, and Flatbush*; and by a change *in the whole order* after *August 2d.*

BAPTISTS AND ANABAPTISTS.

The Baptist Advocate of the 30th ult. (that of the preceding week we have not seen) declares that his brethren "never have and do not now baptize any person who has once been baptized." The truth of this declaration we are not disposed to deny. Baptism is the sacrament of initiation into the Church of Christ, and can be administered by those only who derive their authority from Christ. We are not aware that the Baptists have any authority to administer the sacraments of Christ's institution: nor are we sure that they would not profanely disparage the commission which our Lord gave to his apostles and their successors in office for the administration of the sacraments and the government of the Church. Of course, therefore, we are not prepared to deny that they "never have and do not now baptize any person who has once been baptized."

And if they have no authority to baptize at all, of course they cannot repeat a baptism which has been once duly conferred. In strictness of speech, therefore, they are neither Baptists nor Anabaptists. Both are terms of courtesy, and the only question is, which is the less improper of the two? We gave the preference to the latter, on the ground that the Baptists (as they are commonly called) administered a factitious baptism to those who have been duly baptized.

It is this fact which we understand the Baptist Advocate to deny. The denial, we doubt not, is made in sincerity. They who make it believe that such as have been admitted in infancy into the Church, under the authority of the same, are not baptized. Their belief or fancy, however, does not alter the fact, but merely gains them the credit of sincerity, in denying it.

But what proves the fact and what the fancy? Both parties plead Scripture, and each is satisfied that its view of Scripture is right. In this situation, we see no better way to arrive at the true sense of the Scriptures than by an appeal to the Universal Church. The Scriptures are plain, and cannot mislead the whole Church, however they may be warped by the frailties and perversities of private men. The principal Churches, moreover, in all parts of the world, have always professed to abide in the apostles' doctrine, and it is therefore reasonable to believe that a practice which has universally prevailed, and which is not *contradicted* by the Scriptures, is conformable to the mind of our Lord and his apostles. Now the Scriptures, as understood and practised upon by the Universal Church, authorize the baptism of infants; whence it follows, that the baptism, which under the authority of the Church is administered to infants, is true and scriptural; and that the belief of the Baptists respecting its nullity, like that of their seventh day brethren respecting the Sabbath, is no more than a private fancy, supported by *their notion* of the Scriptures, and not by the Scriptures.

This is the highest kind of certainty which the case allows, and though it may fail to convince the few private men (for few they comparatively are) in modern times, who think that the Universal Church is and ever has been in error, yet it is sufficient to convince all impartial and unprejudiced minds that the baptism which under the authority of the Church is administered to infants is baptism in fact. The denial of so plain a fact in opposition to the judgment of the Universal Church, has in truth less weight than the word of a monomaniac in opposition to some hundreds of his fellow citizens.—Hence we infer, that of the two terms, neither of which is strictly accurate, that of Anabaptists is the less exceptionable: because the professing Christians of this class pretend to baptize those who in fact have already been baptized.

P. S. Since the above was in type, we have seen the Advocate of the previous week. The editor tells us, that "by a rejection of the mode of baptism established by Christ and his apostles," * * * * * we have "effectually placed ourselves out of the pale of the visible Church." This language is intelligible, and tells us of an evil which, if it really exist, may be easily remedied; for all Christendom owns that our Lord has on earth a Church which may be seen and known of all men. The *proof* of the assertion is all we ask; and the proof must be *Scripture;* not the Baptists' notions of Scripture, (for men's notions sometimes deserve nothing better than a strait-jacket,) but *Scripture itself*, as received and practised on by the Universal Church; which differs from men's *notions* of Scripture as the law of the land differs from the opinion of an advocate or the plea of a felon. Whatever doctrine is *certainly* scriptural (and so *necessary to salvation*) may be thus proved to be so, and easily proved: all beyond is matter of opinion, some men and some sects thinking one way and some another.

The editor demands the authority on which our correspondent asserts that the Baptists of this country are preparing a new version of the Bible. We apprehend that the editor affects an ignorance of our correspondent's meaning: if the latter thinks otherwise, he will himself produce his authority.

The editor represents us as having "ridiculed the apostolic method of teaching and discharging a command of Christ under the name of "ducking." This is not correct. We revere the practice of baptism by immersion, to which doubtless the editor alludes. The remark of our correspondent applied only to the *make believe* sacrament of men who have no authority to minister in holy things.

Persons.—It seems to be easier to declaim about this word, than to define it. From an Address of the American and Foreign Anti-Slavery Society, it appears that the fourth article of the constitution provided that "any person" who consents to its principles, &c., may become a member of the Society, and be entitled to vote at its meetings. At a recent meeting of the Society, "the acting President nominated a woman on the business committee, associated with eleven men. On a division of the house on the question of her appointment, it appeared that 1008 members were present and voted; of whom 557 voted in her favor, and 451 in the negative, being a majority of 106 in her favor. Had the men only voted in this case, the decision would have been reversed. This was considered a test vote of the relative strength of the 'woman's rights,' and constitutional parties, assembled; and it was believed, that the act of placing a woman on the business committee, was merely an initiatory step to the introduction of other measures, FOREIGN to the original principles and designs of the anti-slavery enterprise, all tending to divert the minds of abolitionists from the cause of the slave, and the rights of the free people of color." The Report complains that *this* interpretation of the word is "out of the common way," contrary to "uniform practice," &c.

MISSTATEMENT CORRECTED.

In the same diction, and in a tone verily as replete with discriminating views of truth and sound theological learning as of candid and philosophical criticism and catholic temper, it [the Churchman] proceeds to speak of this Episcopal Charge as the "offspring of a theology *extraneous to the Church.*" "If," it says, "Bishop McIlvaine appeals to the Articles and Homilies of the Church in support of this antinomian tenet" [justification by faith alone] "the very fact of his doing so is proof that he does not understand the Articles and Homilies of the Church, that he has learnt his theology in a different school, and reads the Articles, &c., with a jaundiced eye." Very amiable assurance truly. We do not love to speak of so catholic a print as the Churchman without some feeling of awe,—but really our western Bishops must beware what scriptural and Church doctrines they set forth to their clergy, and how they read the Articles and Homilies. We forbear to speak further of a notice which, did it proceed from any other source, we should perhaps deem worthy of some attention.—*Gambier Observer.*

The above paragraph is calculated to make a false and injurious impression. We have never spoken of "justification by faith alone" as an Antinomian tenet. We do not believe it to be so; but on the contrary we believe it to be the doctrine of the Scriptures and of the Catholic Church. The tenet which we designated as Antinomian is, that the *sinner* is brought from an *unjustified* to a *justified* state by a *single act* of faith to the exclusion of all inward and outward acts of obedience.

Not for our own sake, but for the sake of the Church and her friends in the west, we ask the Gambier Observer by a simple statement of the above truth, to disabuse the minds of his readers of the erroneous impression he has given them.

In the same article the editor represents "this catholic archiepiscopal print," "this arrogant Church print of Fulton St.," meaning the Churchman, as substituting "semi-Romish views of baptism," in the place of "the scriptural doctrine of justification by faith." This also is an error. We have no belief that a man is absolutely justified by baptism any more than by a single act of faith. If, for instance, the editor of a public journal deliberately misrepresents the views of his brethren, and fails to make reparation for his errors (after they are pointed out to him) by repentance and amendment, we should see reason to fear that he is *not* in a justified state, albeit baptized and in orders; unless perchance he happen to be no more than the solemn shadow of his superior, in which case the shadow may be justified by an occultation of the substance.

We have affirmed that the point above specified, *which has been the root of most of the divisions and difficulties among us*, is properly extraneous to the Church. One sentence from the Prayer-Book, Articles or Homilies, or from any reputable divine of the Church in its support, had *proved* us to be arrogant in the assertion, and deficient in the discrimination and learning which the subject requires.

The Old Paths, where is the Good Way: or the Notes of the Church, *in connection with which the Child of the Church is examined concerning Ecclesiastical Principles.* By the Rev. J. B. Pratt, M. A., Episcopal Minister, St. James, Cruden, and Domestic Chaplain to the Right Hon. the Earl of Errol. Oxford, 1840.

It gives us much pleasure to acknowledge the receipt of a copy of the above work from the author, as a token of the high opinion which he entertains of the principles on which our paper is conducted, and of the pleasure which he receives from its perusal. The author is a clergyman of the Episcopal Church in Scotland, and is known to us only by his publications.

The tone and ability of the work may be in some measure estimated from the extract which we have placed on our first page. Mr. Pratt's views of regeneration and of the presence of the Holy Spirit with all mankind, in virtue of their redemption through Christ, as *the principle of spiritual life*, are those which we have taken frequent occasions to develop, and which have formed the basis of our views respecting the state of the heathen, and other matters of practical moment.

It is a gratifying proof of the interest which our brethren of the Church in Scotland feel in the religious education of their children, that Mr. Pratt's book has been adopted for the use of schools. No such book could be used unless Churchmen were resolved to educate their children in the distinctive principles of the Church; and if they were so resolved, few better books could be found. It contains much valuable instruction in relation to doctrine and practice, as will be apparent to our readers from the present extract, and from others which will follow it.

Tracts for the Times, *by members of the University of Oxford, Vol. III.* New York: Published by Charles Henry, No. 124 Fulton-street. New York.

The present volume contains the tracts from number 71 to 79 inclusive, forming, together, about 560 pages. Among much admirable original matter, this volume contains the testimonies of the divines of the Church of England to the doctrines of the Apostolical succession, baptismal regeneration and tradition, which form a collection of the richest quotations that can be made in English Theology. The number of standard authors (most of whose works are unknown to the majority of the readers of the Tracts in this country) from whom these quotations are made is forty-two, and the number of pages occupied by the extracts from their writings in the third volume alone is about 170.* Whether the doctrine of these great and good men on the subjects for which they are quoted, will produce as much discomfiture among the peculiars of our Church, as did Bishop Cosin's treatise on transubstantiation, remains to be seen. Some, at least, we apprehend, will take a lesson from experience, and think before they leap.

Of the tract on the Breviary, we have already expressed an opinion, from which we have seen no reason to dissent. That on Purgatory, we have not yet read, but have no doubt that our readers will have judgment enough to try this as well as the other tracts by the Word of God, and the voice of the Catholic Church. In regard to the rest of the original matter, we believe it would be difficult to find in any productions of the same extent so much that is of sterling excellence with so little that is exceptionable. The consciousness that we have been, in some measure, instrumental in having these works placed permanently before the American Church, is to us a source of deep and heartfelt satisfaction. They have already been of inestimable value, and we have just had a striking proof, that the noisy opposition which has been made to them, has failed of effect where it might have been chiefly expected to operate. The publisher has laid the Church under a lasting obligation.

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* This estimate does not include Archbishop Usher's Treatise on Prayers for the Dead, which makes between 40 and 50 pages.

OXFORD TRACTS.

TO THE PUBLIC.

The publisher of the American edition of the "Tracts for the Times" has been informed that representations have been made in several quarters, that this edition is *not an exact reprint of the English edition.* This is entirely incorrect. The English copy was put into the printer's hands without any alteration or omission; and (excepting, of course, *typographical* errors, if any such there are, of which, however, the publisher is unaware) THE AMERICAN EDITION IS AN EXACT REPRINT OF THE ENGLISH.

The publisher is unable to conceive upon what grounds such misrepresentations have been made. It is possible this may be the explanation. Of many of these Tracts, there have been *two* or *three* editions in England; and the English copies of the series imported into this country in *bound volumes*, were composed, in many instances it is likely, of some Tracts of *one* edition, and others of *another* edition. The volumes put into the printer's hands here may have been of that description, (the publisher has not yet examined; and any person comparing a Tract in the American edition, printed from the *first*, *second*, or *third* English edition with a different English edition of the same Tract, may find alterations *made by the author of the Tract himself in revising.* If there are any instances in which the American edition differs from *any of the English editions*, this must be the explanation. Unless this be the case, the assertion that there are differences, is totally gratuitous and unfounded. Certain it is, at all events, that the copy put into the printer's hands was the English copy, without alterations, omissions, or additions.

Charles Henry.

New York, June 3, 1840.

Theological Seminary.—At the request of the Secretary of the Board of Trustees, we insert the following list of the names of the gentlemen in the several dioceses to whom the management of the concerns of the institution is confided.

Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States:

New Hampshire.—Rev. Charles Burroughs, D. D.; Edward Cutts, Esq.

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New Jersey.—Rev. John Croes, Rev. John Woart, Rev. E. D. Barry, D. D., Rev. George E. Hare; Mark W. Collett, Archer Gifford, Thomas Chapman.

Pennsylvania.—Rev. Benjamin Dorr, D. D., Rev. George Upfold, D. D., Rev. H. W. Ducachet, D. D., Rev. John Rodney, Rev. George Boyd, D. D., Rev. Levi Bull; David Scott, John Read, Wm. Meredith, John Reed, James S. Smith, Benjamin Stiles.

Delaware.—Samuel Paynter.

Maryland.—Rev. Wm. E. Wyatt, D. D., Rev. John Johns, D. D., Rev. J. P. K. Henshaw, D. D., Rev. Joseph Spencer, D. D., Rev. J. Wiley; N. Brice, E. F. Chambers, J. B. Eccleston, F. S. Key.

North Carolina.—Rev. William M. Green, Rev. Jarvis B. Buxton, Rev. G. W. Freeman, D. D.; Duncan Cameron, Josiah Collins.

South Carolina.—Rev. Christopher E. Gadsden, D. D., Rev. Alston Gibbes, Rev. Christian Hanckel, Rev. Paul T. Gervais, Rev. W. H. Barnewell, Rev. P. Trapier; Thomas Lowndes, William Heyward, D. E. Huger, James Stuart, M. D., Philip Tidyman, M. D.

Georgia.—Rev. Edward Neufville.

Tennessee.—Rev. H. J. Leacock.

Ohio.—Rev. Wm. Sparrow, D. D., Rev. C. Colton, D. D., Rev. E. Boyden, Rev. J. T. Brooke; E. Lane, P. B. Wilcox, B. Storer.

Florida.—Walker Anderson.

Michigan.—Rev. John O'Brien.

The annual meeting of the Board will take place on Monday, the 22d of June, 1840, in St. John's Chapel, in the city of New York.

Editors of the Church periodicals are respectfully requested to insert the above.

Education and Missionary Society of the Diocese of New York.

The Committee of arrangements deem it of the utmost importance to the interests of this institution of our Church, to communicate to those congregations especially, from whom no contributions have yet been received the present year, *that the whole of the general disposable fund, as well as the whole of the missionary fund*, have been exhausted; that a deficiency still exists of $1290 17, due missionaries for the quarter ending the first of April last. That on the first of July will be due them a further sum of $2187 50, and unless both those sums, which will then amount to $3477 67, are timely raised, *the drafts of the missionaries for their stipends cannot be paid.*

By the 15th Canon "*It is required of every congregation in this Diocese, to make an annual contribution in aid of the Education fund, and an annual contribution in aid of the missionary fund.*" It is fervently hoped that this canon will *be immediately* acted upon, especially as relates to the missionary collection; that the mortification and distress which would ensue from a dishonor of the missionaries' drafts may be averted.

Donations are most earnestly solicited from every member of the Church having the ability, to aid the society in meeting its most just and honorable engagements.

Thomas C. Butler,

Chairman Committee of Arrangements.

☞ Our subscribers in Maryland, are informed that Mr. D. Brunner, Bookseller, No. 1 North Charles Street, Baltimore, is sole agent for the Churchman in that city.

MARRIED.

On Wednesday, 3d inst., in St. George's Church, Schenectady, by the Right Rev. B. T. Onderdonk, the Rev. William H. Walten, Rector of St. George's, to Ellen, eldest daughter of Walter J. L. Cochran, Esq., of Schenectady.

CALENDAR.

JUNE.

7. Whitsunday.
8. Monday in Whitsun-Week.
9. Tuesday in Whitsun-Week.
10. Ember Day.
11. St. Barnabas the Apostle.

12. }
13. } Ember Days.

14. Trinity Sunday.
21. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Second Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Otsego County. Thursday, May 21, confirmed 3 in Immanuel Church, Otego.

Friday, May 22, confirmed 3 in the Baptist Meeting House, Oneonta.

Fifth Sunday after Easter, or Rogation Sunday, May 24, in the morning, confirmed 8 in Christ Church, Gilbertsville.

In the afternoon, confirmed 16 in Zion Church, Louisville.

Tuesday, May 26, in the morning, laid the corner-stone of St. Timothy's Church, Westford. Morning Prayer had previously been read in the Methodist Meeting House by the Rev. Joseph Ransom, Missionary at Westford and Cherry Valley; who also delivered the address at the laying of the stone.

In the afternoon, confirmed for the same parish, in the Methodist Meeting House, 5.

Wednesday, May 27, confirmed 9 in Christ Church, Cooperstown.

Ascension Day, Thursday, May 28, confirmed 3 in the Methodist Chapel, for the parish of St. John's Church, Exeter.

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BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Whitsunday, June 7, A. M. Christ Church, Institution, P. M. St. Paul's Church, Confirmation, Whitsun-Monday,

Trinity Sunday, June 14, Phillipstown, *Putnam County.*

First Sunday after Trinity, June 21, St. Andrew's Church, *New York.*

Second Sunday after Trinity, June 28, Flatbush, *King's County*, 4½ P. M.

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M. Wednesday 8, Ravenswood, *Queen's County.* 9, Astoria, Ordination A. M., Confirmation P. M. 10, 11, Astoria Female Institute.

Fourth Sunday after Trinity, July 12, Newtown A. M., Flushing 4 P. M. 13, 14, 15, St. Ann's Hall and St. Thomas' Hall. 16, 17, St. Paul's College, College Point. 18, Little Neck.

Fifth Sunday after Trinity, July 19, Manhasset A. M., Hempstead Harbor 4 P. M. 20, Glen Cove. 21, Oyster Bay. 22, Cold Spring Harbor. 23, Huntington, *Suffolk County.* Festival of St. James the Apostle, Saturday, July 25, Setauket.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County.* 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, A. M. Christ Church, *Troy*, Ordination; 4 P. M. Cohoes, *Albany County.*

Eighth Sunday after Trinity, August 9, Otego, *Otsego County*, Ordination A. M., Confirmation P. M. Tuesday 11, Delhi, *Delaware County*, Ordination A. M., Confirmation P. M. Thursday, 13, Catskill, *Greene County.* 14, Athens.

Ninth Sunday after Trinity, August 16, Hampton, *Washington County*, Consecration A. M., Confirmation P. M. Tuesday 18, Glens Falls, *Warren County* Ordination A. M., Confirmation P. M. Friday, 21, *Hudson.* 22, Ulster, *Ulster County.*

Tenth Sunday after Trinity, August 23, Upper Redhook, *Dutchess County.* Festival of St. Bartholomew the Apostle, Monday, August 24, Kingston, *Ulster County.* 25, Hyde Park, *Dutchess County.* 26, St. Paul's Church, Poughkeepsie. 27, Wappinger's Creek. 28, Marlborough, *Ulster County.*

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County.* Tuesday, September 1, Goshen, *Orange County.* 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County.* 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County.* Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

ALL SAINTS' CHURCH. Divine service may be expected in this church on Whit-Sunday Evening, at half past 7 o'clock, on which occasion statements will be made as to the present state of our Western Missions, and several Addresses delivered.

The annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in St John's Chapel in the city of New York, on Monday, the 22d of June, 1840, at 6 o'clock, P. M. Edward Y. Higbee, Secretary of the Board.

Editors of the Church periodicals will please copy this notice.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the City of New York, on Wednesday, the 17th of June next at 5 o'clock, P. M.

P. Van Pelt, Secretary.

June 3, 1840.

The annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be holden on Monday, June 22d, 1840, at nine o'clock, A. M., in the Sunday School room of St John's Chapel, New York. The managers are respectfully requested to attend, without further notice. By order,

Benjamin O Peers,

New York, May, 1840. Secretary of the Board.

☞ Editors of Church periodicals will oblige by publishing the above notice.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A regular meeting of the Board of Managers will be held at the Sunday School room of St. John's chapel, on Tuesday next, 9th inst., at half past 7 o'clock, P. M.

Wm. H. Bell, Secretary.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A regular meeting of the Board of Trustees will be held at the Sunday school room of St John's chapel, on Tuesday next, 9th inst., at 8 o'clock, P. M.

Pierre E. F. McDonald, Sec'y

St. Bartholomew's Church.—The *evening* service heretofore held in this church on the first Sunday of the month, will be discontinued during the summer.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev A H Cull, missionary at Malone, Franklin co, $0 79. From annual subscribers, $12. Total receipts, $12 79.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding; Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev A H Cull, missionary at Malone, Franklin co, $1. From annual subscribers, $5. Total, $6.

☞ The friends of this society are most respectfully informed, that the receipts thus far into the Treasury are comparatively small, far from being adequate to its wants, while the exertions of the Board of Managers to extend and increase its usefulness, require additional liberality from the friends of the Church.

Perceval on Apostolic Succession is nearly ready for the press. Funds are wanted to complete the work.

Donations and subscriptions received by

Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer gratefully acknowledges the receipt of the following donation to its funds:

One Hundred Dollars from M. & J. Clark, executors, being the "legacy of Miss Catharine Clark, deceased, late of Mount Holly, N. J."

John W. Mitchell,
Treas. of Gen. Prot. Epis. S. S. Union.

New York, June 3, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, *since 20th ult.*, viz.

From "A friend to missions of the Diocese," inclosed in a letter to the Rev Dr Seabury, $5. From a member of St Ann's Church, Brooklyn, for missionary fund, $5. From a member of St Paul's Church, Turin, Lewis co, by the hands of G G Van Wagenen, Esq. for education and missionary fund, $10. From St Mark's Church, Malone, Franklin co, Rev A H Cull, missionary collection for missionary fund, $3 68. Total amount of receipts, $23 68.

C. N. S. Rowland, Treas.,
June 3, 1840. 55 Water st.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz:

From the Rev *Edward T Buchannan, rector of Christ church, Leacock, in the diocese of Pennsylvania, for the contribution of that church, the donation of a lady $2; and of the Rev rector himself, $13. Total—$15.

From the Rev H Anthon, D D, rector of St Mark's church in the Bowery, a collection made in that church on the 17th inst, $80 50; for draft remitted by the Rev C E Gadsden, D D, being purchased with $128, collected by the Rev Alex Glennie, rector of All Saints' Parish, Waccamaw, in the diocese of South Carolina, from members of his parish $123 08; from the Rev Clarkson Dunn, rector of Christ church, Newton, in the diocese of New Jersey, the contribution of that church, $5; from the Rev George Upfold, D D, and M D, rector of Trinity church, Pittsburgh, in the diocese of Pennsylvania, (per Mr T C Butler,) the proceeds of $50 contributed by that church; from the Rev *Henry Burroughs, minister of St Paul's church, Camden, and of Trinity church, Moorestown, in the diocese of New Jersey, the contributions of those churches, viz.: from the former, $7, and from the latter $5 52; from the Rev J M Rogers, rector of Trinity church, Easton, in the diocese of Pennsylvania, the contribution of the congregation of that borough, $5; from Mrs Ann C Brice, through the Rev Dr Humphreys of Annapolis, in the diocese of Maryland, $10; from the Rev *Henry J Whitehouse, D D, rector of St Luke's church, Rochester, in the diocese of western New York, (per Mr C J Aldis,) the contribution of that church, $30; and from the Rev *Anthony Ten Broeck, rector of the church of the Nativity in the city of New York, a collection in that church, $4 07.

* Alumni of the Seminary.

Wm. H. Harison, Treasurer.

New York, 3d June, 1840.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 20th ultimo, has received the following contributions, viz.

From the missionary association of St Paul's ch, Alexandria, D C, through Mr Lewis Hoff, treasurer, towards the support of a female teacher attached to Rev Mr Davies' mission among the Indians at Green Bay $39 43, and for domestic missions generally, $97 60—137 03. By the hands of the Rev Samuel Starr, rector, from the offerings of St Michael's ch, Trenton, N J, for domestic missions, $25. From the Missionary Association of St Peter's parish, Monroe, Con, for domestic missions, by the hands of John Clark, treasurer, $13 50. By the hands of Wm H Hubbard, esq, receiving agent at Richmond, Va, received from the Episcopal congregation at Charlottesville, for 1839, $72 50. By the same, from a lady in Botetourt, $6. By the same, from Mrs. E B Peyton, Farquiere co $5. By the same, from H E, $5. By the same, from Ann Ball, treasurer Protestant Episcopal Female Society of Christ ch, Lancaster co, $30. By the same, by Benjamin L Meade, from Grub Hill ch, $2. By the same, from Dale Parish, Chesterfield, $17 50. By the same, from a lady of Powhatan co, $2 50. By the same, from a lady of Chesterfield co, for Bishop Chase, $5. By the same, by the hands of M Macfarland, contribution during the last year at the ch in Petersburg, $33 77. By the same, from an unknown hand, $2. By the same, by the hands of Mrs Temple Gwaithwey, $2 50. By the same, for Mrs Grammar, viz., Mrs Eliza Bruce, Halifax co $15, Mrs M E Grammar $2 50, Mrs T G Coleman $6 75, a friend to systematic charity $1 50—$25 75. By the same, mission to Springfield, Ill, $1. By the hands of the Rev H J Whitehouse, from St Luke's ch, Rochester, WNY, viz, for Illinois $13, for Bishop Chase $10, for Bishop Kemper $14, for Bishop Polk $5, for general purposes $83—$125. From the family mite box, N Y, $1 29. June 1, from a member of the Ascension ch, New York, $20. By the hands of Thomas Robins, esq, receiving agent in Philadelphia, viz, proceeds of family missionary box of Benjamin Parke, esq, Harrisburg, Penn, for the year ending 1st May, 1840 $10, Benjamin Parke's annual subscription $3. Mrs Eliza Parke's annual subscription $2, all for domestic missions, $15. From Juvenile Missionary Society of St James' ch, Leesburg, Va, by the hands of D H Harding $10, from colored class in Sunday school in same ch $1, and from Lucy P. Penell, treasurer $30—in all $41, one-half $20 50. From Easter offerings of St Paul's ch, Steubenville, Ohio, for domestic missions, by Rev J Morse $15. From Mrs Ludlam, Bristol, Penn, for domestic missions, $10. From ladies missionary association of Christ ch, Philadelphia, to aid in erecting a church at Boonville, Mo, by Miss E Bringhurst, treasurer, $150. From the Rev Wm Armstrong, Wheeling, Va, for domestic missions, by Rev George Boyd, $15 From a member of St Andrew's ch, Philadelphia, for general purposes of the Board of Missions, $2, one half $1. From the Female Auxiliary Missionary Society of St James' ch, Lancaster, Penn $100, from monthly offerings of same ch, $82 09—both sums for the general purposes of the Board of Missions—one half $91 04. From same source as last item $16, and from the Juvenile Missionary Society of same ch $20, both for domestic missions, and from a friend to Missions, same ch, for India missions, under care of Bishop Kemper $10, all per Rev Samuel Bowman $46. From the Sunday School of St Paul's ch, Bloomsbury, Penn $1 01, from Rebecca Patterson, of Christ ch, Jerseytown, Penn $1, Jane Clark 25 cents, Sarah Mc Vickar 13 cents, Mrs M P K Mills $1 67, anonymous $2 50, for general purposes of the Board of Missions, one half $3 28, and from Amanda M Lowry, for domestic missions $1, per Rev G C Drake, $4 28. From collections at the monthly missionary meetings of Christ ch, Reading, Penn, for domestic missions, per Rev Mr Morgan, $31. From St Thomas ch, Morgantown, Penn, for general purposes of the Board of Missions, by Thomas Crewys, treasurer, $17 50—one half, 8 75. From Trinity church Easton, Penn, for domestic mission, by Rev. J Rogers, $10. From the Female Missionary Society of St Andrew's ch, Mount Holly, N J, for the education of Indian children, $3 12, for domestic missions, $36 50. by Mrs Eliza Kempton, secretary, $39 62. From Sunday schools of St John's ch, Norristown, Penn, for domestic missions, by Rev Nathan Stem, $5 70. From Mrs Wm J Miller, Philadelphia, for the benefit of the missionaries in the dioceses of Bishops Kemper and McCoskry, $100. From Mrs Wood, annual subscription for 1840, $2. From "S A H," for Trinity ch, St Charles, Mo, $1 50. From "E M P," for the same, $1 50. Total from Mr Robins, $567 89. From the offerings of Trinity Ch, Newtown, Con, for Illinois, $10. From Savannah, Ga, by "E," for domestic missions, $10. From Thomas Otis, esq, New York, by Jacob Le Roy, esq, $100. Total, $1,219 73.

June 3, 1840. James Swords, Treasurer.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Remitted by W H Hubbard, esq, agent at Richmond, Va, by hands of Rev Z Mead, from R C Chinn $5, Mrs E S Dournnan $5, F Ball of Lancaster co $5, a lady in Roanoke, for mission at Cape Palmas $5—$20. From Rev R K Meade, one-half weekly offerings of the ch in Charlotteville, for 1839, $72 50. From Mrs E B Peyton, Farquiere co $5, E N of do $5—$10. From female society of Christ ch, Lancaster co, for Africa, $1 50. From Grub Hill ch, Amelia, by Benjamin L Mead, $2. From Dale parish, Chesterfield, $17 50. From a lady of Powhatan co, $2 50. By the hands of M Macfarland, contribution during the last year at the ch in Petersburg $53 99. From an unknown friend, for Greece, $3. By hands of Mrs Temple Gwathwey, from R B Selden, $2 50. By the hands of the Rev Jno Grammer, from Mrs Eliza Bruce, Halifax co $15, from Mrs M E Grammer $2 50, from Mr T G Coleman $6 75, from a friend to systematic charity $1 50, from do for Africa $1—$2 50—$26 75—$212 24—exchange $12 27—balance $199 97. Remitted by B Howard, esq, agent at Boston, from Mrs R Farley, towards the support of a child in mission school at Crete $10. From ladies, towards the support of two children in mission school at Cape Palmas $30, from St James' ch missionary association, Roxbury, by hands of Rev M A D W Howe, Texas $50, general $21 78—$71 78; from Juvenile Missionary Association of do, towards support of two children in the mission school at Cape Palmas, $23—$134 78. Received from the ladies' sewing society of Christ ch, Georgetown, D C, for Africa $51 50; from a female member of same ch, for do $8 50—$60. Received from the missionary association of St Peter's ch, Monroe, N Y, by Mr Jno Clark, treasurer, $13. Remitted by Mr James Entwisle, from Rev W P C Johnson, rector of St Paul's ch, Alexandria, Texas $10, general $13—$23. Remitted by Thomas Robins, esq, agent at Philadelphia, from the Easter offerings of St Paul's ch, Steubenville, Ohio, $10; from Mrs. Ludlam, Bristol, Pennsylvania, $10; from the Church of the Epiphany, Philadelphia, missionary collection for China $154 73, from female sewing society, for Africa $200, children in the Sunday schools, for infant schools in Greece $156 06, from a children's fair in the sale of their own work, for infant school in Greece $6 75, by Z Locke, esq, treasurer, $517 54. From Rev Wm Armstrong, Wheeling, Va, for African mission by Rev George Boyd, $5. From Susan R Bisel, Bloomsburg, Penn, for China mission, by Rev Geo C Drake, $1. From contributions of the Sunday school children of Christ ch, Reading, for Mrs Hill's school at Athens, by Rev R U Morgan, $24. Anonymous, per Rev H J Morton, $1. From Trinity ch, Easton, Penn, $5. From St Mary's ch, Chester co, Penn, for the Greek mission, by Samuel Schaffer, esq, $21 50 From the female missionary society of St Andrew's ch, Mount Holly, N J, by Mrs Eliza Kimpton, secretary, $6—$601 04—deduct discount 47 cents—balance $600 57. Received from St Luke's ch, Rochester, Western N Y, per Rev D Whitehouse, rector, $125. Received collection at St Stephen's ch, N Y, on 24th May, by] Rev Jos H Price, rector, $260 27. Received from the Juvenile Missionary Sewing Society of Zion ch, Newport, for Mrs Hill's school at Athens, by Miss E Thurston, secretary, $5. Remitted from Savannah, by "E," $10. Remitted by Mr Amos Johnson, Redfield, Oswego co, as part of a pension, $15. Received from a lady of the ch of the Ascension, N Y, for Rev H Southgate's mission, $10. Received from Mr Walter Clark, of Newtown, Con, for Greece, $5. Total, $1461 59.

Charles J. Aldis, Treasurer.

Bank of America, June 2, 1840.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending June 4th, from the following individuals, viz.

Rev G S Porter, Ithaca; Rev John Bayley, Owego; Wm Atwill, Norwalk, Conn; Rev J V Van Ingen, Greene.

Packages have been forwarded from the Depository during the week ending June 4th, as follows:

To Rev A C Patterson, care of Z & P Lyon, Utica, per towboat Niagara; to Rev D H Short, Danbury Conn, per steamer Nimrod; to Rev D G Tomlinson, Bridgeport, Conn, per steamer Nimrod; to Rev J V Van Ingen, Greene, per towboat Columbus; to Rev F Vinten, for Trinity church, Newport R I, per steamer Massachusetts; 1 box containing 250 Prayer books, per ship Orleans, consigned to Mr Aaron Cohen, directed Rt Rev Bishop Kemper, care of Mr F W Southack, St Louis, Missouri; 1 box containing 250 Prayer books, by Albany and Canal "U S Line," directed Rev L B Hull, care of Dousman & Hosmer, Milwaukie; 1 package per steamboat American Eagle, directed Mrs Daubney, New Rochelle; 1 package per sloop Charles Lynch, directed S C Nichols, Sing Sing.

SOUTHGATE'S TRAVELS.

NARRATIVE of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia, undertaken by direction of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church in the United States. By the Rev. Horatio Southgate. 2 vols.

Also, the LIFE OF THE REV. WM. MILNE, D. D., late Missionary to China and other parts of India. 1 vol. 12mo.

For Sale by
SWORDS, STANFORD & CO.
May 23—tf 152 Broadway.

A FRENCH TEACHER

WILL be wanted next August, at a Classical School in Quebec, L. C., attended by youth of the most respectable class in society. If he could also give instruction in writing and arithmetic, he would find employment the whole of school-hours. A French Protestant, especially if a native of Paris, would be preferred; but any gentleman of competent attainments, who speaks good French, would be eligible. Satisfactory testimonials will be required. Particulars to be learned of Messrs. Swords, Stanford & Co., Booksellers, Broadway. May 23—6t

SELECT SCHOOL FOR BOYS,

Ulster, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, *if any places on the river*; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

The Terms.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College. All books and stationary furnished without extra charge.

A resident assistant, Mr. F. J. M. Gole, is employed to teach the Modern languages, for which there will be no additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. F. A. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. M. K. Bridges, Brooklyn, N. Y.; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster Co., N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

May 23, 1840.—tf

A LADY, a communicant of the Church, and having the requisite qualifications satisfactorily attested, may obtain a desirable situation as a *private teacher*, in the state of Tennessee.—Refer to the Editor of the Churchman. May 16—tf

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union.

March 28. xtf

ORGANS FOR SALE.

THE subscriber offers for sale—

A small Church Organ, containing the following stops—Dulcian, stopp'd Diapason, Flute, Principal, and Fifteenth;

A small Church Organ, of four stops;

A second hand Church Organ, with two sets of keys, in a handsome mahogany case;

A second-hand Organ, with six stops, suitable for a small Church;—also,

An assortment of Parlor Organs, of superior tone and finish. Apply to Henry Erben,
Centre street, facing Canal-street.

May 16. tf

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

February 29, 1840. eow6m

POETRY.

For the Churchman.

I.

O bright is this earth, and gorgeous her flowers
Which shed forth their fragrance in Spring's sunny hours!
Fair, fair are her hills as in verdure they rise,
Rejoicing to meet the embrace of the skies:
But earth shall be changed and her beauties decay,
As stars that grow dim at the dawning of day.

II.

O sweet as the notes of the wild woodland dove
To our ears comes the voice of those whom we love,
And soft as the sigh of the murmuring breeze,
As it stealeth from lands, far, far o'er the seas:
But friends shall away, and their voices be hushed—
For earth goeth to earth, and dust unto dust.

III.

The joys of this world, quickly faded and done,
Like dew-drops that wane in the beams of the sun,
Its brightness and hopes, that around us still gleam,
But vain as the thoughts of some fancy-built dream:
O do they not show forth that happier sphere,
Which hath not a sorrow, a grief, or a tear?

IV.

O fair is that land, yet there beameth no sun
To tell of life's moments how quickly they run;
For the Lamb is the light that shineth above,
To gladden the saints with the beams of His love;
To kindle their hearts to that holiest zeal,
Which mortals may hope for, but never can feel.

V.

Death reigneth not there: his might is unknown
To the pilgrims of Christ, who have found them a home;
He never may darken the joys of their rest,
Or wither the crown that encircles the blest:
For their combats are o'er, their trials are past,
The foe hath been conquered, that fiercest and last.

VI.

There hope hath no home, for 't is merged into bliss,
And what joy of earth may we liken to this?
For purer than aught to our nature that clings,
And lasting as Him from whose mercy it springs;
It for ever shall be exhaustless, divine,
Undimmed by a fear, and unconscious of time.

VII.

The songs of the blest, O they never shall cease,
But ever swell on, in that kingdom of peace;
No harp shall be silent, no voice shall be still,
For an out-gushing joy each bosom will fill,
And angels re-echo the praise of that strain,
Which the ransomed ascribe unto Him who was slain.

T. E. J.

THE PLEASURES OF DEVOUT COMMUNION.

The voice of the Disciple.

My Lord God, prevent thy *servant* with the blessings of thy sweetness, that I may approach worthily and devoutly to thy glorious *sacrament*: stir up my heart unto thee, and deliver me from all dullness: visit me with thy *salvation*, that I may taste in *spirit* thy sweetness, which plentifully lieth hid in this *sacrament*, as in a *fountain*. Enlighten also my eyes to behold so great a *mystery*, and strengthen me to believe it with undoubted *faith*. For it is thy *work*, and not man's *power*; thy sacred *institution*, not man's *invention*. For no man is of himself able to comprehend and understand these things, which surpass the understanding even of angels. What therefore shall I, unworthy *sinner*, *dust* and *ashes*, be able to search and comprehend of so high and sacred a *mystery*?

2. O Lord, in the simplicity of my *heart*, with a good and firm *faith*, and at thy *commandment*, I come unto thee with *hope* and *reverence*, and do truly believe that thou art present in this *sacrament*. Thy will is, that I receive thee, and that by love I unite myself unto thee. Wherefore I implore thy *mercy*, and do crave thy special *grace*, to the end I may wholly melt and flow over with *love* unto thee, and hereafter never harbor any external *comfort*. For this most high and worthy *sacrament* is the health of the *soul* and *body*, the remedy of all spiritual weakness: hereby my *vices* are cured, my *passions* bridled, *temptations* overcome or weakened, greater *grace* is infused, *virtue* begun increased, *faith* confirmed, *hope* strengthened, and *love* inflamed and enlarged.

3. For thou hast bestowed, and still oftentimes dost bestow many *benefits* in this *sacrament* upon thy beloved ones that communicate devoutly, O my God, the protector of my *soul*, the strengthener of human frailty, and the giver of all inward *comfort*. Thou impartest unto them much *comfort* against sundry *tribulations*: and liftest them up from the depth of their own *dejectedness*, to hope in thy protection; and dost inwardly refresh and illustrate them with new *grace*, so that they who before *communion* felt themselves heavy and indisposed, afterwards being refreshed with heavenly *meat* and *drink*, do find in themselves a great change to the better. And in such a way of dispensation thou dealest with thy *elect*, that they may truly acknowledge and patiently prove, how great their own infirmity is, and what *goodness* and *grace* they receive from thee. For they of themselves are cold, dull, and undevout: but by thee they are made fervent, cheerful, and full of *devotion*. For who is there, that approaching humbly unto the *fountain* of sweetness, doth not carry away from thence at least some little sweetness? Or who, standing by a great fire, receiveth not small heat thereby? Thou art a *fountain* always full and overflowing, a *fire* ever burning and never decaying.

4. Wherefore if I cannot draw out of the full *fountain* itself, nor drink my fill: I will notwithstanding set my lips to the mouth of this *heavenly conduit*, that I may draw from thence at least some small drop to refresh my thirst: that so I may not be wholly dried up. And though I be not altogether heavenly, nor so inflamed as the *cherubims* and *seraphims*, notwithstanding I will endeavor to apply myself to *devotion*, and prepare my *heart* to obtain some small spark of *divine fire*, by humble receiving of this enlivening *sacrament*. And whatsoever is hereunto wanting in me, good *Jesus*, most Holy *Saviour*, do thou supply for me, most bountifully, and graciously, who hast vouchsafed to call us unto thee, saying, *Come unto me all ye that labor and are burdened, and I will refresh you.*

5. I indeed labor in the sweat of my *brows*, I am vexed with *grief* of *heart*, I am burdened with *sins*, I am troubled with *temptations*. I am entangled and oppressed with many evil *passions*: and there is none to help me, none to deliver and save me, but thou, O Lord, my *Saviour*, to whom I commit myself, and all that is mine, that thou mayest keep me and bring me to *life everlasting*. Receive me to the *honor* and *glory* of thy *name*, who hast prepared thy *body* and *blood* to be my *meat* and *drink*. *Grant*, Lord God, my *Saviour*, that by frequenting thy *mysteries*, the zeal of my *devotion* may increase.
—*Thomas à Kempis.*

SACRED MUSIC.

The substance of a Discourse in behalf of a parish choir in the north of England.

Music has made part of holy worship in the Church, under the old and new dispensation; and if the dedication of human skill to God can be acceptable to him, this must be in a great degree, inasmuch as it is an act far superior to any other which has been discovered. I shall proceed then to point out, that not only the Bible, but also reason, shows us this superiority; and for this purpose we will consider the causes in which it originates. Of these we will notice three. 1. Its extraordinary power over the human mind. 2. Its universality. 3. Its eternal duration.

1. Its extraordinary power consists in its influence over the passions, between which and all sounds there certainly exists a natural sympathy; and we are sure that as light and wanton airs are apt to kindle wanton fires, so true devotional tunes excite or heighten devotional passions. It exercises a mastery over the understanding; it lights up smothered fires, and calls forth latent energies. Whether for good or ill, it exercises almost unlimited sway: it spurs the wicked to revenge, or it tames the fierceness of his nature; it lulls to luxurious repose, or it excites to manly action; it brings balm to the wounded heart, or it adds fuel to its fire; it augments hate and cruelty, or it melts the soul to pity and to love; it goes hand in hand with profligacy, or is in a sisterhood with piety and devotion. Who has not beheld its use and abuse? Who has not rejoiced to join with it in the house of God? Who has not wept to hear it in the house of debauchery? At one time, we see it kindling the fires of divine love, and teaching men to express the best emotions of their heart; at another, we see "the harp and the viol, the tabret and pipe, and wine in their feasts; but they regard not the work of the Lord, neither consider the operations of his hands." Of the magnitude of its power Holy Scripture supplies us with examples. It stirred up the ardor of the conquerors of Canaan, and brought over to their side the invincible power of Jehovah. It expelled the evil spirit from the heart of Saul, and restored the royal maniac to his lost tranquillity of mind. And lastly, as in the example of our text, at its magic sound, the veil fell from futurity; it rapt the prophet in other times, and fitted his mind for the instruction of God's prescient Spirit; for "it came to pass, when the minstrel played, that the hand of the Lord came upon him." And,

2. If we can draw an argument for the superiority of this divine art over others, from the magnitude of its power, much more can we from the universality with which that power is acknowledged. Animate and inanimate nature alike appear formed for harmony. It was a magnificent conception of that learned heathen, who supposed that the seven spheres, according to the rapidity and sluggishness of their revolutions, caused high and low intonation, and together formed a perfect symphony, too melodious for mortal ears to endure; but far more magnificent was that conception of the royal Psalmist, when he represented day and night as interchangeably dividing the world between them, and transmitting in succession, each to the other, the task enjoined them, as the responding parts of a choir, chanting forth alternately the praises of God. Day unto day uttereth speech, and night unto night showeth knowledge." And although "there is no speech nor language," yet "their sound is gone out into all the world:" although there are no articulate sounds, they all rejoice in reason's ear, and are incessantly uttering a song of praise and thanksgiving. The whole world is an exhibition of choral harmony, and we can all of us enter into that poetical imagery of Scripture, where inanimate things are said to be vocal with prayer and with applause. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

3. But if music is superior from its vast power and universality, much more is it from its undying existence. Look to the eternity of the past and of the future. When first this universal frame was called forth into being, tuneful voices welcomed its formation—"the morning stars *sang together*, and the sons of God *shouted for joy*;" the father of the hollow lyre caught the strain and handed it down, and

"Through succeeding ages, all along,
Saints praised the Godhead in devoted song."

And as it accompanied the first creation, so also "music shall untune the sky." The trumpet of the archangel shall sound, and as a wizard's incantation, arouse the sheeted dead: then heaven and earth shall pass from us, and every thing shall dissolve, fleeting away like a vision, and not leaving a ruin to mark the place of its devastation. And then shall begin the religion of the blest—eternal and melodious praise. The saints, who loved to hymn God's praises here, shall there put off mortality and corruption, and enjoy the very perfection of nature; their happiness will be consummated, and there will be no more place for desire; they will have nothing more to ask, and nothing more to expect, but the secure possession and enjoyment of pleasures which never satiate; and then must faith be turned into sight, hope into enjoyment, prayer into praise; holy love shall be the *source*, and holy music the *expression* of their delights.

"What know we of the saints above,
But that they sing, and that they love?"

Painting and sculpture are arts that concentrate realities, and bring the beauties of distant parts of our creation to our immediate view. But they are perishable things of time. And the day of the Lord of hosts shall come upon all pleasant pictures; for then there shall be no need of such skill to heighten imagination. When, however, other things have an *end*, music shall *begin* to display her charms. "I heard," says St. John, speaking of the end of all things, "I heard the voice of harpers, harping with their harps: and they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." This, my brethren, is the song we shall one day sing, if we join in divine harmony, and strive to enter into the spirit of those Christian hymns which feebly represent the hymns of the redeemed. Church music shall prepare you for celestial melody. Support then this art in which all Christian churches of the world have gloried; an art which all ages followed; an art which the best and wisest of the governors of God's people ever commended; an art which strengthens meditation, promotes attention, and raises the hearts of men; an art which fills the mind with comfort and heavenly desires, allays all base and earthly cogitations, banishes the evil and secret suggestions of your invisible enemy, waters the heart that it may bear good fruit, makes the virtuous under affliction full of magnanimity and courage, remedies the wounds and brightens the sorrows of this present life—all potent, universal, and eternal: the deprivation of which is mentioned as the severest curse that can befal a people—"When the voice of harpers and musicians and of pipers and trumpeters shall be heard no more;" and the cultivation of which is the blessed task of dazzled cherubim and seraphim before the throne of God, and the blessed reward of the saints who worship God and fall down before him, saying, "Alleluia, for the Lord God Omnipotent reigneth."

What more then can I say, but to exhort you by your love for God, by your hope of heaven, and by your fears for eternity, to do all in your power to improve this branch of religious worship? I will address you as divided into two parties; but I trust in God that what I shall utter will influence the conduct of all. Some of you, doubtless, are gifted with a musical talent, and a few are devoid of it. For those who have this precious gift, I pray to God that they may use it as not abusing it. Do not desecrate those tongues which were given you for nobler purposes, by devoting them to those ditties which must withdraw your thoughts from heaven. Am I admonishing those who frequent the alehouse? Cease from your bacchanalian strains, nor indulge in that which lends attraction to the poisonous draught? What do you sing of, but the praises of that which, if indulged in, will destroy the soul? What do you do, but ornament the cup which is foul and venomous within?

Am I admonishing those who share the more refined pleasures of the drawing-room? To you I recommend a noble theme. Cease your trifles, and consecrate your talents—not to the mere telling of vows of human love—of the fond uneasiness of farewell—of the delights of romantic solitude—of the pleasures of the feast—of the gayety, perils, and splendor of war, and the vain mixture of caresses, tears and faintings, wooings and weepings, which distinguish our modern lyrics—but to telling of the glories of your God, and of his endless love; of the rewards of the warfare which martyrs and confessors waged: and of that place where there shall be no more sorrow, but tears shall be wiped from all eyes. Each and all remember, that music is a powerful instrument for good or ill; that it either stirs up heavenly desires, or flagrant affections; that if it work well, it works *with* God, and promotes spirituality; but if it work ill, it works *against* God, and provokes luxury and sensuality.

And let not this solemn warning fall unheeded upon those whose ears cannot distinguish between the sweet variations of harmony. They must know that sacred minstrelsy ascends as increase of a sweet smelling savour to heaven, and therefore by encouraging it, they are fulfilling a necessary duty to God. I charge each one who hears me to be liberal in supporting that of which the loss would be a curse. Your services are now performed in a manner worthy of such holy compositions; and as the early Christians boasted that their music attracted spectators who were subsequently baptized, so we trust that when the listless observer enters our temple, melody may soften his heart to yield to the moral battery of God's Spirit, that the seeds of devotion may be sown, and that, as upon Elisha, when the minstrel played, the hand of the Lord may come upon him. But, however alluring and legitimate this attraction, I must remind you, that you owe it to the liberality of but a few individuals, and that the greater part have not shared in the honor of establishing it. Now then the opportunity of contributing to the decency of public worship offers. Without your assistance we must lose this aid to devotion. If I were appealing for your cooperation in educating the young, or to your sympathy in relieving the poor and the distressed, I should have large claims upon your liberality; but what must be my demand, when I ask you to dedicate of your wealth—not to man, who, however much his moving tale may strike the tender chords of pity, is but a pensioner of an hour, and therefore soon to leave this scene of wo, but—to the Holy One who inhabits eternity, who can give you to reap in proportion as you sow; and for the corruptible riches of this world can bestow upon you the incorruptible treasures of heaven. Let us, my brethren, strive to support a choir that may remind us of the hundred and forty and four thousand celestial harpers, whose "service high and anthems clear," may

"Dissolve us into ecstacies,
And bring all heaven before our eyes;"

and may teach us constantly to look forward to that sanctuary where all human minstrelsy shall be hushed, and the immense tide of song roll from thousand times ten thousand voices of glorified saints; where with the crown on the head and the harp in the hand, we may look to execute the will and hymn the praises of our God, wearing the diadem, and making the melody of glory.

DECENCY AND ORDER.

We know that some Christian societies have so disfigured the public worship of God by an abundance of unmeaning ceremonies, as to render it weary and disgusting; others again, have fallen into the opposite error; these by the rejection of all ceremonial observances, however significant and proper, have made the divine service to appear cold and uninteresting. There is a medium to be observed. The ceremonies adopted in religious ordinances, should neither be numerous, intricate, nor vain. When this happens, they confuse and fatigue, more than they assist the mind. They should be sufficient to animate and engage the attention—so obvious in their meaning, as to be explained by their application. The different parts of the service should succeed each other with regularity; they must not be injudiciously mingled; because in this case, the result will be confusion; the mind will be agitated with conflicting emotions, the attention distracted, and that tranquillity of spirit, which is so very desirable in the celebration of the divine worship, will be entirely destroyed. Upon these solemn occasions, every thing should be so conducted as to enliven the affections, retain the attention, and render the employment of the Lord's house agreeable and instructive to the devout worshipper.—*Rev. Dr. Draper.*

AN EASTERN TALE.

Sabat hastened across the sandy plain. Many robbers were about, and he feared to be overtaken by night before he reached the little town of Bassa. He was a poor merchant, and his scanty stock in trade was all packed on the back of one ass. The tired beast went on slowly—it was quite dark before they reached the walls of Bassa—the gates were closed for the night. In vain Sabat knocked; in vain he besought the guard to let him and his poor beast pass in: the only answer he received was a flat refusal. Robbers, the guard told him, were in the neighborhood, he was perhaps one of them; at all events, the gate should be opened for none, until the morning light. Sad news this for poor Sabat, who had as much reason as any of the townsfolk to fear the robbers. He consoled himself, however, by his favorite proverb, "God is good, and what he does must be for the best, whether we see it or not." Commending himself, therefore, to this good God, he tied his ass to a tree at a little distance from the town, and, with his bundle, which contained all his worldly treasure, for a pillow, he laid himself down to rest on the bare ground, and slept securely, and in peace. At break of day he went into the town, but what was his surprise to find it a scene of ruin and confusion. At midnight a troop of robbers had broken in, through a gate opposite to that near which Sabat lay: and, while he slept quietly, they plundered the town and slaughtered the inhabitants. "God is indeed good," cried Sabat, clasping his hands, "and all he does is for the best: but we do not see sometimes till the morning, why our evening prayer is refused!"

MOUNT LEBANON AND THE CEDARS.

Starting from Deir el Akhmar, at a quarter past four in the morning, and ascending through woods of prickly oak and valonidi, we reached, in three hours, the ruined village Ainnet, from which begin the steep ridges of Lebanon. All the trees ceased now, except a species of dwarf cedar, emitting a delicious fragrance, which replaced them, and continued, though diminishing in number, almost to the summit. The rocky slope of the mountain is covered with yellow, white, red, and pink flowers, affording delicious food to the bees of Lebanon: their honey is excellent. At eight, we came in sight of Lake Leman of the East, or Yemonni, as every one pronounced it, lying to the south, embosomed between the upper and lower ridges. An hour afterwards, we reached an immense wreath of snow, lying on the breast of the mountain, just below the summit; and from that summit, five minutes afterwards, what a prospect opened before us! Two vast ridges of Lebanon, curving westwards from the central spot where we stood, like the horns of a bent bow, or the wings of a theatre, run down towards the sea, breaking in their descent into a hundred minor hills, between which—unseen, unheard—and, through as deep and dark and jagged a chasm as ever yawned, the Kadisha, or Sacred River of Lebanon, rushes down to the Mediterranean,—the blue and boundless Mediterranean, which, far on the western horizon, meets and mingles with the sky.

Our eyes coming home again, after roving over this noble view, we had leisure to observe a small group of trees, not larger, apparently, than a clump in an English park, at the very foot of the northern wing or horn of this grand natural theatre; these were the far-famed cedars. We were an hour and twenty minutes reaching them, the descent being very precipitous and difficult. As we entered the grove, the air was quite perfumed with their odor, the "smell of Lebanon," so celebrated by the pen of inspiration.

We halted under one of the largest trees, inscribed with De La Bord's name on one side, and De La Martine's on the other. But do not think that we were sacrilegious enough to wound these glorious trees; there are few English names comparatively, I am happy to say: I would as soon cut my name on the wall of a church.

Several generations of cedars, all growing promiscuously together, compose this beautiful grove. The younger are very numerous,—the second-rate would form a noble wood of themselves, were even the patriarchal dynasty quite extinct; one of them, by no means the largest, measured nineteen feet and a quarter in circumference, and, in repeated instances, two, three, and four large trunks spring from a single root; but they have all a fresher appearance than the patriarchs, and straighter stems—straight as young palm trees. Of the giants, there are seven standing very near each other, all on the same hill,—three more, a little farther on, nearly in a line with them,—and, in a second walk of discovery, after my companions had lain down to rest, I had the pleasure of detecting two others low down on the northern edge of the grove;—twelve therefore, in all, of which the ninth from the south is the smallest, but even that bears tokens of antiquity coeval with its brethren.

The stately bearing and graceful repose of the young cedars contrast singularly with the wild aspect and frantic attitude of the old ones, flinging abroad their knotted and muscular limbs like so many Laocoons, while others, broken off, lie rotting at their feet; but life is strong in them all;—they look as if they had been struggling for existence with evil spirits, and God had interposed and forbidden the war, that the trees He had planted might remain living witnesses to faithless men of that ancient "Glory of Lebanon,"—Lebanon, the emblem of the righteous,—which departed from her when Israel rejected Christ; her veins drooping, her trees few, that a child may number them, she stands blighted, a type of the unbeliever! And blighted she must remain till her second spring, the day of renovation from the presence of the Lord, when, at the voice of God, Israel shall spring anew to life, and the cedar and the vine, the olive of Carmel and the rose of Sharon, emblems of the moral graces of God, reflected in his people, shall revive in the wilderness, to "beautify the place of His sanctuary, to make the place of His feet glorious"—to swell the chorus of Universal Nature to the praise of the living God!

We had intended proceeding that evening for Psherré: but no, we could not resolve to leave those glorious trees, so soon,—the loveliest, the noblest, the holiest in the world. The tent was pitched, and we spent the rest of the day under their "shadowy shroud." Oh! what a church that grove is! Never did I think Solomon's song so beautiful, and that most noble chapter of Ezekiel, the thirty-first. I had read it on the heights of Syene, Egypt on my right hand, and Ethiopia on my left, with many another denunciation, how awfully fulfilled! of desolation against Pathros, and judgments upon No,—but this was the place to enjoy it; lying under one of those vast trees, looking up every now and then into its thick boughs, the little birds warbling, and a perpetual hum of insect life pervading the air with its drowsy melody. Eden is close by,—these are "the trees of Eden," "the choice and best of Lebanon,"—these are the trees (there can be none nobler) which Solomon spake of, "from the cedar of Lebanon to the hyssop on the wall; the object of repeated allusion and comparison throughout the Bible,—the emblem of the righteous in David's sabbath hymn,—and, honor above honor,—the likeness of the countenance of the Son of God in the inspired Canticles of Solomon.—*From "Letters on Egypt, Edom, and the Holy Land," by Lord Lindsay.*

Usually, when a worldling is dead, we ask how rich he died? "Oh," say many, "he died rich; he hath left a great estate." Alas, the poor man has slept his sleep, lost his dream, and now he awakes, he finds nothing in his hand. Where lies his golden heap? only the rust of that heap is gone to witness against him; his mansion fails him; only the righteousness of it follows him; others have the use of it, only the abuse of it he carries to judgment with him: he hath made his friends, (as we say,) but he hath undone himself; so that I may justly write this motto upon every bag:—"This is the price of blood." Shall I then treasure up the price of blood? No; Christ hath intrusted me as a steward; therefore what I have, and need not, Christ shall have in His members that need, and have not. So the transitory creatures, when they shall slide away, shall not carry me with them; but when I shall pass away, I shall carry them with me.

It has sometimes been alleged that the Book of Common Prayer is fit neither for saint nor sinner; that it is too low for one, and too high for the other. Too high for the sinner it undoubtedly may be, and too high for him it ought to be. Its very loftiness may, by God's blessing, remind him of the shame of his own degradation, and raise him up to higher thoughts and better purposes. As for the other complaint, it will be time enough to reply to it, when a human being shall be produced who can deliberately affirm, before the face of men and angels, that his brightest hopes and aspirations can find no adequate utterance in the formularies of the Church.

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to THOMAS C. BUTLER, Agent, No. 28 Ann street, New York.

New York, May 9, 1840. tf

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

JUST PUBLISHED AND FOR SALE,

THE DICTIONARY OF THE CHURCH, (a new and revised edition,) by the Rev. William Staunton.
Tracts for the Times, vol. 3d.

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WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, on the 4th of May next.

April 6, 1840. tf

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REV. BENJAMIN I. HAIGHT, VISITER.

THE Summer Quarter of this school will commence on Thursday, the 7th of May.

April 25, 1840.

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STATEN ISLAND.

W. WESTHORP presents his thanks to his friends and the public, for their patronage of his establishment, and begs to assure them it shall be the study of himself and family to meet their encouragement, having completed the enlargement of his establishment.—He can now accommodate several additional pupils. Children committed to his care, of the age of four years and upwards, will receive every parental attention. Their morals are directed in every possible way towards virtue and piety. The situation of this establishment is particularly healthy—its orchards, gardens, and pleasure-grounds, renders it at once desirable. Reading, Spelling, Writing, Arithmetic, Geography, History, and Grammar, are taught. Terms, including board, education, and washing, $25 per quarter, payable in advance.

REFERENCES.

Rev. David Moore, Staten Island,
Rev S. Parish, do do
Abraham Lester, Esq., 205 Pearl st., New York.

The steamer Raritan leaves Barclay st., for Rossville, every day at 3 o'clock.

April 18, 1840. 8t$

YOUNG LADIES' LYCEUM INSTITUTE,

IN JERSEY CITY.

MISS WINTER, formerly of New York, has conducted this Seminary for nearly three years past. Encouraged by the marked approbation of its patrons, the accommodations have been extended with the view of combining a Boarding with a Day School. A limited number only, will be received; and, impressed with the importance of early instruction, those under twelve years of age will be preferred as inmates of the family. For these, it is desired to provide a well regulated and happy home, and to prepare them, by a solid, rather than a showy education, and by assiduous moral culture, and religious instruction, for usefulness in the present life, and happiness in the life to come.

The buildings appropriated to the school, occupy an airy, retired, and healthy situation; the arrangements are such as to conduce in every respect, physical, intellectual and moral, to the welfare of the pupils, and the design is to complete a thorough education.

TERMS.—Board and tuition in the English branches, for pupils under twelve years of age, $200 per annum. Those over that age, $250 per annum. French, Music, &c., an extra charge. The year is divided into four terms, commencing May 12th, September 10th, November 26th, February 19th. Circulars containing farther particulars may be obtained of Swords, Stanford & Co., Broadway, New-York, or at Miss Winter's residence, Grand-street, Jersey City.

REFERENCES.

Rev. William Berrian, D. D., New York; M. Paine, M. D., do; Thomas Bolton, esq., do; Gabriel Winter, esq., do; Charles Chauncey, esq., Philadelphia; J. G. Winter, esq., Augusta, Geo.; Archer Gifford, esq., Newark, N. J.; W. C. Plotts, Mount Holly, N. J.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Mathew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S Strong,
H. Southmayd,
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N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N.J., April 25, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

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AMASA PARKER, President.
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New York, May 1, 1840.

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BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of *The Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

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The ensuing term will commence on the first day of May. For particulars, address *Rev. S. P. Parker, Stockbridge, Massachusetts.*

April 18, 1840. $t July 1

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LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either.

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